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Dr A H Strickler
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"As the Truth is in Jesus."

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Poetry.

AN EVENING HYMN.

"Nun sich der Tag geendet hat."

From the German of John Friedrich Herzog, 1870.

Now since the day has reached its close,
And sun has ceased to shine;
The weary sleep in sweet repose;
The sad no more repine.

Thou only, Lord, art ever wake;
In sleep Thou hast no part,
And naught of darkness dost partake;
Thyself the Light Thou art!

Remember, Lord, Thy servant, still,
Whilst night spreads o'er the land,
And me protect from ev'ry ill,
With Thine own angel band.

'Tis true, I feel sin's load of guilt
Accusing me to Thee;
Yet, Lord, the blood Thy Son has spilt,
Has done enough for me.

Mine eyes, I'll, therefore, cheerful close,
And yield myself to sleep.
Protect me, Lord, whilst I repose;
Who would be sad and weep?

Should I this night be called by Thee
To leave this tearful land;
In thy blest heav'n admit Thou me,
Among Thy chosen band.

I'll, therefore, live and die to Thee,
O Lord, to me most dear;
In life and death Thou savest me,
From every want and fear.

Aug. 28, 1880.

S. R. F.

Selections.

THE RELATIONS OF SCIENCE AND THEOLOGY.

By Prof. Henry Calderwood, LL. D., of Edinburgh.

The relations at present subsisting between science and theology are such as to occasion some degree of concern to the Christian Church. They raise into importance the inquiry as to the measure most appropriate to secure the Church's harmony with the most advanced knowledge and the highest intellectual life.

The first point to be noticed is the distinctness of the spheres of science and theology.

Science is concerned exclusively with observed facts, and it can advance only as observation leads. Facts must be carefully ascertained and so must their relations, in order that we may with certainty speak of accurate classification or competent inference as to the laws of nature. External observation is the instrument; facts coming within the compass of such observation afford the materials; and inferences from these afford the only result, which may be described as scientific induction.

Now theology does not enter upon this sphere. Theology has nothing to offer by way of contribution and nothing to refuse out of the host of conclusions reached. Science has thus no opposition to encounter from theology and no test save that which its own methods impose. Natural theology refuses to be restricted to external observation, but does not suggest doubt of such observation or profess to offer opposition to its exercise. Rather it asks from all the sciences the materials with which it may itself work.

Christian theology finds upon an authoritative revelation, but that revelation does not offer any help on scientific questions, does not profess to be a substitute for science. On the contrary, it is quite in accordance with all the professions of this revelation that men have been left waiting till the nineteenth century of the Christian era before they were able to reach a truly scientific investigation of the secrets of nature. Theology, therefore, does not interfere with science.

On equally valid grounds it needs to be admitted, that science cannot interfere with theology, because it cannot enter its sphere, and thus can neither bear testimony nor offer criticism. It cannot transcend its own boundaries. As it is no disparagement of theology to say, that it cannot do the work of science, so neither is it any disparagement of science to say that it cannot contribute toward a rational test of theology otherwise than by presenting its testimony as to the facts of Nature.

The next essential consideration is the closeness of the relations of theology and science. Theology cannot dwell apart from science, though it is quite possible that science may exist apart from theology. Theology must stand in close and friendly relations with science as a condition of its own existence. Even a profession of concern because of the progress of science is an admission of weakness. There can be no disguising of this from ordinary reflection, and there should be none in the councils of the Church.

The point most pressing for consideration is, that theology has been especially assailed from regions of scientific inference. Theology has not been assailed by science, the impossibility of which has been indicated, but by scientific men distinguished in various departments of science, it has been met by a distinct refusal to recognize the supernatural. It may seem only a verbal difference to say, that it has been assailed by recognized scientific leaders—not by science, but the difference between itself and the applications which scientific men make of scientific conclusions is immense. Science does not rest on authority, and teaches us to set lightly on the dicta of individuals. It accepts only what evidence establishes—constraining all to recognize. But when scientific men proceed to inferences concerning the government of the world, science ceases to be responsible whether these instances favor theology or assume the aspect of antagonism. Such inferences as to the government of the world become fit subjects for the general intelligence, and according to the analogies of experience, theologians may fairly be regarded as having trained aptitude for dealing with them, while scientific observers have no special training for this task, but are, in fact, so much disciplined in intellectual exercise of a different kind, that they may, in a large measure, lack the training which fits for this work.

The fact to be faced, however, is formal and antagonistic to the recognition of the supernatural which has received special notice on account of the scientific eminence of those who have avowed it.

In these circumstances it belongs to theologians to make their appeal to intelligent men by a clear statement of their own position. It has been maintained that the belief in God has been disintegrated by the widening of knowledge, and that, accordingly, the belief in a supernatural order of things has passed away. The proper rejoinder for those who discredit the assertion is a request for a statement for the knowledge appealed to and accomplishing this result.

To this fails to be added the consideration that no kind or amount of knowledge of that which belongs to nature can avail for the negation of the supernatural. To explain natural occurrences by laws of nature is only to discover that nature contains more than appears; that by penetrating beneath the surface it is possible to ascertain the causes at work. This all men now recognize. That is to say there are accredited sciences, but to claim that science is the annihilation of the supernatural is to claim what science must itself repudiate as strongly as theology. This is to forget the limits of science in intoxication of delight over the discoveries made within these limits.

The next line of defence for theology, as it is positively affirmed, is the first line of foundation for positive belief in the supernatural. The possibility of science is the assertion of the superiority of intelligence over the whole realm of outward existence. It is the affirmation that observation is superior to the things observed; that even changes of material occur according to rational methods, admitting of the discovery of causes.

It is an assertion of the competency of intelligence for interpretation of the occurrences of Nature, and is thus an acknowledgment that intelligence reigns in the universe, and to say as much as this is to supply natural theology with its fundamental position and Christian theology with distinct testimony in its favor. These, in outline, are the considerations to which theology invites the attention of scientific men, and on account of the strength of which it has received the life-long support of scientific men

of the highest eminence. From these it is allowable to pass to practical references.

The interests of the Church require among its adherents, and especially among its ministers, some devoted to the study of distinct departments of science. It is a legitimate claim on the part of scientific men that defenders of theology give evidence of possessing ample scientific knowledge. To meet this claim there must be a division of labor. But it is quite compatible with devotion to theology proper or to the practical work of the pastorate, that there be a continuous devotion to a distinct yet auxiliary branch of study. In a Presbyterian Church, where there is parity of ruling power for the elders, who do not exercise teaching functions, there is place for all attainments among the members of the Church, such as may contribute toward the cumulative evidence for the harmony of scientific and religious thought. It is, however, the distinct obligation of those upholding theology, to shun general charges against science and general attack upon scientists.

There may be sufficient reason for criticizing and condemning scientists who have gone beyond their own province to promulgate views antagonistic to religious faith and life. But scientists as a body do not participate in these attacks, and those who make the assaults in doing so do not act as scientists.

That they are scientific men is true. That they are engaged in scientific work at such a time is not true. It may, therefore, well be maintained that the real attitude of the Christian Church toward science itself is that of friendly alliance. It is the part of the Christian man to maintain a living interest in the scientific investigation of all the hidden things of nature and to recognize the immense service rendered by science in aiding us in the attainment of a fuller and deeper knowledge of the universe in which moral and spiritual life is the grandest thing discovered.

AGNOSTICISM.

By Prof. Robert Flint, D. D., of Edinburgh.

Agnosticism, rightly considered, has reference to doubt of all kinds, but the meaning of the term has been restricted to religious disbelief. Religious agnosticism has in late years been spreading with alarming rapidity, and it is one of the greatest works the Church has to perform to check its growth and eradicate it as far as possible. The best method to accomplish this is by a more universal distribution of knowledge; for the more enlightened a man is, the less liable will he be to fall into anti-religious agnosticism, provided his culture be not confined to one narrow rut. He must have general knowledge, so that he can look on all sides of the question, to be competent to come to any fair and proper conclusions. One constantly hears anti-religious cant expressed by men, who have never read any of the writings on the subject, but who are not less honest on that account. Yet religious incredulity endeavors to defend and justify itself by appeals to metaphysical theories. The negations of the positivist as to the spiritual and supernatural are mere arbitrary assertions, although founded on some theory of agnosticism. It is this endeavor to maintain agnosticism in religion, which has, more than anything else, I suppose, led recently in Germany to the resurrection of the negation or skeptical portion of the philosophy of Kant—or, in other words, of the spread of what is called critical philosophy. From this the inference I draw is, that the Churches are vitally interested in the spreading of the mental and speculative branches of knowledge such as psychology, because religious agnosticism can only be overthrown by convincing argument and knowledge. The necessary result of overlooking or depreciating the power and importance of knowledge will be the increase of it. It is a question in which our churches are vitally interested, and all church theology is greatly and intimately dependent upon philosophic social culture, such as will entirely refute all such doctrines. Let us be just to every order, and fact, and idea.

[Applause.]

In the next place, the anti-religious agnosticism of the age is, of course, greatly favored by the critical temper and analytical spirit of the age. We are living at a time when a very large number of persons claim the right to exercise their own judgment, who have unfortunately but little judgment to exercise. [Laughter.] But a very large number of persons forget that the right of private judgment, although very important, is only a half proof, and that the duty

of judging rightly is its complement, and equally important. We cannot help this, because God has willed that we should live in this nineteenth century, and probably we don't need much to regret it; because, with all its faults, the nineteenth century is by no means the worst in which our lots might have been cast. It is a century of research back in all directions to a state of society very unlike that which now prevails. The Communist doctrine which some look upon as the ideal of the future is found to have been a general fact of the past. There is evidence in the history of every country inhabited by any division of the race, Hindoo, Persian, Greek, Latin, Anglo-Saxon, that there was a time when private property in land did not exist—when the soil was distributed among whole communities and when individual ownership was scarcely known. In contradistinction to that state of society, there is prevalent in this age the principle of liberty, the principle of individuality. There are now two opposing forces in society, one tending to entirely sink man's individuality and make his will subservient to authority; the other tending to make each man an independent sovereign, the sole ruler of his own actions. Either of these forces allowed to have undisturbed control would destroy society, but as they exist the one counterbalances the other.

Three centuries ago a doubting, questioning spirit began to make its presence widely felt, and down to this day it has been growing in strength. This spirit cannot be met successfully by one-sided theories, but only by conclusive critical argument. Each Church must, of course, be left to deal with its own cases, and it is certainly a very mean and unworthy thing in any Church to try to make ecclesiastical capital out of the troubles of other Churches. [Applause.] But what I wish, however, to emphasize is, that the more exercise of discipline by any Church must be deemed a very poor method indeed, in replying to agnostic criticism, or any kind of illegitimate criticism of religion and revelation. The only method which can reasonably be expected to do permanent and general good is by opposing to it criticism of a legitimate kind. Its irreverence must be confronted with piety. There is a tendency in some of our Presbyterian Churches to stand still and make no progress in faith. This is a progressive age, and the Church must be on the move to keep up with the times. The Church often forgets, that it is their duty not only to retain the religious truth which has been transferred to them, but increase it by their acceptance of all God's fresh disclosures of Himself, and that it is their duty by continually obtaining knowledge to improve their theology. The Church which rests satisfied with the accomplishments of former generations, which does not seek to add to the old treasures which are in God's catechisms, is in a bad way. New treasures may be orthodox. Every Church should teach agnosticism its belief in spiritual truth. Every Church should present its theology in a light calculated to make men conclude that it is not a sham science and pretended, exposition of the unknown and unknowable. Every Church should seek earnestly more and more Divine light—everything which is new in theology. But the best refutation that can be given to anti-religious agnosticism is for the people of God to live good, honest and consistent lives; and it is an argument which we can all use.

HOW TO DEAL WITH YOUNG MEN TRAINED IN SCIENCE IN THIS AGE OF UNSETLED OPINION.

By President McCosh, of Princeton.

In respect of religious opinion, the rising generation of our day may be characterized as unsettled. The educated young men cannot be described as adhering very firmly to any fixed belief, and yet they profess to be willing to listen to the claims of religion. They cannot be designated skeptics. They resent it as a calumny when they are called atheists or materialists, though numbers, knowingly or unknowingly, are maintaining principles which logically followed out, would lead them in this issue. They are not satisfied with the past, with its opinions, or its defenses of them. They do not bow very profoundly before authority, and they have no preference for old creeds and confessions. They are bent on searching into the foundation of every belief, and for this purpose would dig deep down, and do not scruple to stir up all the rubbish and dust that may stand in their way. They will not accept without a sifting even the truths supposed to be long ago established, such as the immortality of the soul and the essential distinction between good and evil, and they insist on the arguments in their favor being renewed, and if they cannot stand the examination they are to be regretted. It is, therefore, an age out of which good or evil, either or both, may come, according as it is guided. We may cherish hope regarding it, for it is an inquiring age. We may entertain fears of it, for it is dancing on the edge of a precipice down which it may fall.

Let the teaching in our colleges and schools be sanctioned by the Word of God and prayer. It is not enough to teach religion in some sort of general way, but to give elaborate defenses of it. Our religion is the Bible, and we should imbue the minds of our students with the living Word. Every one knows that young men are apt to be swayed more by the spirit of the college than even by the instruction they receive from their teachers. Let us labor and pray that our religion pervade our colleges as a spirit, placed as we are in the centre of boundless space and in the middle of eternal ages.

We can see only a few objects immediately around, and all others fade in outline as they are removed from us by distance, till at length they be altogether beyond our vision.

And this remark holds true not only of the more ignorant of those whose eyes can penetrate the least distance, but also of the learned.

It is perhaps true of all created

things that there is a bounding sphere of darkness surrounding the space rendered clear by the torch of science. Nay, it almost looks as if the wider the boundaries of science are pushed and the greater the space illuminated by it, the greater in proportion the bounding sphere into which no rays penetrate, just as when we strike up a light in the midst of darkness in proportion as the light becomes stronger so also does that surface, black and dark, which is rendered visible.

This does not trouble any one now, as everybody sees that it may be quite as religious to believe that the earth moves as that the sun moves, provided we make it move by the power of God. In my younger days the conflict turned round the then rising science of geology. But we have only to take the word "day," as it is used in Genesis, xi, 4, "In the day that the Lord made the earth and the heavens," and in nearly every book of Scripture to find the progression of Genesis corresponding in a wonderful way to the progression of geology and confirmatory of Scripture. In our day (mark that unconsciously I use the word day for an epoch) the conflict relates to the religious or irreligious bearing of the theory of evolution or development. I may dwell for a little on this point as illustrating the mode in which I think we should deal with young men.

If he refuses to allow the existence of development must be prepared to deny that the oak comes from the acorn; that the boy can grow into man; that he himself is descended from his father and mother; that the Jewish religion was evolved from the patriarchal and the Christian from the Jewish. Development in a general sense pervades all Divine and all human workmanship—that is, one series of things comes out of an antecedent. The Presbyterian Council I am addressing was developed from a meeting in Edinburgh; this from a meeting in London; this from a side meeting held on the occasion of the meeting of the Evangelical Alliance in New York, and this from the tercentenary of John Knox in Philadelphia. I hope there is nothing irreligious in such evolution. It may not be laid down, that the powers active in development cannot give what they have not got. All sober thinkers of the present day admit, that there is no evidence whatever in experience or in reason to show that matter can produce mind.

We are to deal tenderly with our youth, as our Lord did with Thomas when he doubted. Every thinking young man has to find his way in a country to him unknown till he traverses it. We must hold the truth before them boldly, but we have also to enter sympathizing into their difficulties.

Let us guard ourselves against the temptations to deny any scientific truth established by the sure method of inductive science. The God who has made these wonderful works and given us these high faculties means that we should search into them as for treasure, and when gold is dug for us so laboriously by scientific men, it may be as well to enrich ourselves with it.

Pains should be taken to secure in every high class educational institution that mental and moral science be taught along with natural science. One of the main causes of the materialistic tendencies of the age is to be found in the circumstances that in many of our scientific schools every science is taught except the science of the human mind; and that in some of our colleges so many elections of studies are allowed that philosophy is altogether avoided by a considerable body of the students. The consequence being that there is an exclusiveness and onesidedness in the formation of the mind and character of our youth.

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Family Reading.

THE LOOM OF LIFE.

All day, all night I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go always around,
Busily, ceaselessly goes the loom
In the light of day and the midnight gloom,
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click! there's a thread of love wove in!
Click, click! and another of wrong and sin;
What a checkered thing will this life be,
When we see it unrolled in eternity.

Time, with a face like a mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.
When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow. Who knoweth? Not you or I,
But the wheels turn on and the shuttles fly.

Ah! sad-syed weaver, the years are slow,
And each one is nearer the end I know,
And some day the last thread shall be wove in,
God grant it may be love instead of sin.
Are we spinners of woof for this life-web, say?
Do we furnish the weaver a thread each day?
It were better then, oh, my friend to spin
A beautiful thread, than a thread of sin.

—Exchange.

WHO OWNED THE THIMBLE?

In the little town of H— lived two most excellent, amiable, and Christian women, Mrs. C. and Mrs. E. They were both exemplary members of the Methodist Church, and were withal very intimate friends. Had Mrs. C. any great domestic or culinary trouble, the history of her sorrows was poured into the willing ears of her sympathizing friend, Mrs. E., who in turn made Mrs. C. the confidential recipient of the story of all the wrongs and woes that cast their shadows across her connubial pathway. For many years the two good ladies had thus lived in the most amicable and neighborly manner, when a cloud, at first no larger than a man's hand, suddenly appeared on the horizon of their intimacy and friendship, and soon loomed up in such dark and ominous proportions as to threaten a storm of no ordinary magnitude and violence.

One morning a little daughter of Mrs. C.'s came into the house of Mrs. E., having in her hand a common closed-top thimble, such as are sold for a few cents each at all the stores in the country. Around the base of the thimble was the motto "Forget me not" in raised letters, and through the top or closed end a small hole had been punched with some square instrument. A little daughter of Mrs. E.'s seeing the thimble in the hand of her playmate, claimed it as her own. The two children were disputing about its ownership, when Mrs. E., hearing the controversy, and being appealed to by her child, proceeded to decide between the opposing claimants in a very summary manner. She took the thimble from Mrs. C.'s child, and gave it to her own, stating at the same time that it was one she had bought for her girl at M. B. L.'s store in the village a few weeks before. Mrs. C.'s little girl entered a most indignant protest to this disposition of the case, and claimed most vehemently that the thimble was hers; that her mother had bought it at a neighboring village, and given it to her for a birthday present; and that she would appeal to her mother for redress if it were not given back to her. Her claim being ignored by Mrs. E., the child departed in tears, and in a very short space of time her mother entered an appearance for her. She sustained the claim and statement of her child; said she had purchased the thimble, as her little girl had stated, at the store of Mr. P. in a neighboring village; that she knew it was her child's, knew how the square hole came to be made in the top, and she demanded immediate restitution of the property, with a most humble apology, which must be made immediately. Mrs. E., equally certain that it was her thimble, refused; stated that she knew the thimble was hers; that she too knew how the square hole came to be made in the top; and in her anger she intimated that the little daughter of Mrs. C. was a thief, and that it looked to her as if her mother knew it, and sustained her child in the commission of a crime. This was too much for human forbearance, and after a few most cogent, emphatic, and positive remarks, Mrs. C. left, shaking the dust off her feet at the threshold of her friend, declaring she would never enter her door again.

For some time the matter stood thus, the two good ladies, each to her especial friends, relating the incident as she remembered it, yet colored by anger and self-interest. Accusations and grave charges were made by each against the other. Both had a large circle of friends and relatives, who lent a too willing ear to the belligerent parties, until the breach thus made threatened so to widen as to dismember the church, or at least

divide it into two factions, and to destroy the peace and harmony of the neighborhood. At last, under the laws of the "Church Discipline," a complaint was made before the church authorities by one of the good sisters against the other for "slanderous words spoken." For many days before the trial the case was the subject of general comment and conversation in the village. The question "Whose thimble was it?" was frequently and most ably discussed.

Like all great events anxiously looked for, the trial came at last. The friends and relatives of the belligerent ladies had assembled in great numbers. An august Board of reverend men had taken their seats as arbiters. An able Church dignitary presided. The church was full to overflowing with amused and anxious spectators. The court was opened with prayer. All was solemn and impressive, as became the occasion, and it was plain to every observer that the proceedings were to be governed by the spirit that justice was to be done though the heavens fell.

The first witness called was John McM., a most worthy and truthful man. The thimble was shown him, and he testified as follows:

"A few weeks before this difficulty commenced, I went to the house of Mr. C. to borrow his gun, to go a-hunting. Mrs. C. brought me the gun from an adjoining room; she also brought with it the powder-horn and shot-pouch. There was no 'charger'; the string by which it was attached to the horn was broken, and it was lost. I saw this thimble on the window-sill, and taking from the breakfast-table an old-fashioned iron fork, which had a square tine, with it punched a hole through the top of the thimble, and tied it on to the powder-horn for a charger. I used it that day; noticed the motto 'Forget me not' on it, and I know that it is the thimble I had, and through the top of which I punched a square hole."

The witness was cross-examined by the good brother who acted as attorney for the defendant, in a most able and lawyer-like manner, but it only seemed to make the testimony more conclusive and convincing.

Mrs. C. looked triumphant, and the friends of Mrs. E. looked very much crestfallen.

After proving the words spoken by Mrs. E., the complainant rested her case.

The defendant's counsel now called Esq. John G., also a most worthy and truthful man, and he testified as follows:

"A few weeks before this difficulty, a little child of Mrs. E., the defendant, came into my shoe shop; she had something in her mouth, and fearing she might swallow it and choke herself, I took it from her, and found it was this thimble. I noticed the motto 'Forget me not' on it, and to prevent the child from either losing or swallowing it, I took my pegging-awl, which had a square prong, and punched a square hole in the top, and strung it on a wax-end, and hung it on the child's neck. I am confident this is the thimble, and that I made this hole in it with my pegging-awl."

The good brother, attorney for complainant, proceeded to cross-examine him; but, like the other witness, it only made his testimony more positive and certain.

Mrs. E. and friends looked triumphant.

Here there was a pause in the proceedings—justice was at a dead lock. Neither of the clans seemed to be pleased with the evident fact that it was all a mistake; but the feelings of parties and partisans had become so deeply stirred, that naught but the defeat and dishonor of the opposite side would satisfy either. At this point of the case the acting attorney for Mrs. E. looked into the thimble, and there saw a price-mark, scratched with some sharp-pointed instrument, on the smooth surface of the metal. He had once been a clerk in the store of M. B. L., where his client stated she had purchased the thimble, and thought he knew the mark. This important fact was stated to the court, with a request that Mr. M. B. L. might be sent for. Accordingly a note was written, and the nearest boy to "the bench" was directed to take it down to the store, and to request Mr. M. B. L.'s immediate attendance.

The boy entered the store, inquired for him, and was told that he was sleeping on the cot. On being awakened, he inquired what was wanted. When told, he suddenly arose, and going to a showcase, took from a box some two or three dozens of thimbles similar to the one in controversy, and started toward the church. He walked in with a very grave face and slow and steady pace. He approached the seat of justice. The attorney handed him the thimble, and asked him to look in it and see if that was his price-mark. He took it between his thumb and finger, looked at it for a

moment, then extended his arm, and apostrophized it as follows:

"You are the thimble that has caused all this trouble! You are the apple of discord thrown by the spirit of mischief among the good sisters of this congregation! You have been the cause of all the vile gossip and slander that for the last few months have poisoned the social atmosphere of this community! You are the insignificant agent of the evil one that has nearly dismembered God's church in this place—turned friends into enemies, and Christian women into slanderers and backbiters! You have brought all this large assembly of worthy people together to witness a scene most disgraceful in itself, disreputable to all engaged in it, and that will work a lasting injury to the church and the cause of religion! You contemptible, insensate thing, if you were not made of brass, you would blush at the shameful part you are playing in this most ridiculous and wicked farce! Your first cost was about two and one quarter cents, yet you are deemed of sufficient value to convoke the powers of a great church to determine the question of your ownership. But you will do no more evil if I can prevent it!"

With the concluding remark, he thrust the offending thimble deep down in one pocket, and taking from another a handful of thimbles, he approached a good sister who sat at the end of a bench near him, and offering her a thimble, in the most bland and gentle of tones said, "Mother Smith, take a thimble." The next was his lady-like wife, who seemed covered with confusion and shame when he said, "My dear, take a thimble." "Why, Mr. L.!" she answered in confusion. "Take a thimble," he repeated in no very amiable tone, and she took one, well knowing that there were times when her lord and master would be obeyed. He then proceeded deliberately to distribute all his thimbles among the amused and smiling sisters. When he came to the last one, he turned to his little daughter, and handing her the thimble, said, "Here, Ann, take this, and then come home with me, and never let me catch you in such a scrape again; and when you are gone, perhaps the rest of these fools and children will go home, too."

With that, taking his little daughter's hand, he walked out of the house with the utmost nonchalance, leaving behind him an audience shamed into silence, yet I believe well-pleased with the merited rebuke.

At the conclusion of the meeting, mutual friends interposed their services, and the two sisters became reconciled, and for long years after were firm friends and zealous workers for the good of the church.—From "Leaves from the Diary of an Old Lawyer," a Member of the Pennsylvania Bar.

CUSTODIANSHIP OF ANOTHER'S CHARACTER.

Great and responsible as is our duty to our fellows in the matter of our influence upon them, and our necessary assumption of responsibility for their acts, our duty does not end here. It also includes the constant obligation to make a right presentation of their character and mark their work, and to extend their good influences by our own office of judicious friendship, instead of harming their reputation and limiting or destroying their labor by our own folly or wickedness.

An English essayist says, in writing of the world's greatest composer: "It is, perhaps, one noteworthy evidence of the inherent greatness and stability of Beethoven's genius, that even his admirers have not been able to write him down." How great is the injury done to eminent men, in every department of labor, by ill-advised and extravagant eulogy, every student of history and biography knows. Worthless characters, to be sure, have for a time been "written up," but such artificial fame is less lasting than the real mischief brought upon the reputation of true heroes, and artists, by those who have overburdened them with indiscreet praise. The general rectitude of the motives of extravagant adulators does not save their work from mischievous results which surely follow it in the minds of a disgusted body of readers. In effort, though possibly not always in morals, the ultimate result of the most sincere praise, if it lacks the needed elements of discretion, and right thinking, and sound mental regimen, may not be different from those of malicious detraction. Indeed, they are sometimes worse, for a good character can rally from mean hostility more readily than from sickening praise.

But our duty, as custodians of the character of others, in our presentation of their dispositions and doings, is by no means chiefly confined to our treatment of the great men of the world. To present a false or unwise picture of a man of established reputation is a slow and difficult process; to present each a pic-

ture of one of our equals, or of an ordinary social acquaintance, is a speedy and easily accomplished act. Daily and hourly, by our words and manner, we are called on to bear testimony to others of those known to us, and unknown, or partially known, to them. If that testimony is in the line of silly and unmerited praise, or hasty and unjust criticism or one-sided and ignorant information, we may by it greatly, and permanently, injure reputation and the moral usefulness of those of whom we speak amiss. The harm that we do in the one direction of laying false emphasis—perhaps unwittingly—upon some particular deed or word, or phase of character may be as hurtful as though we had lied outright, and set about wreaking malicious vengeance upon those whom we profess to honor. Could we always remember that when speaking of one person to another, we are, to the extent of our words, the custodian of his character, and we have no right to speak save in obedience to large laws of truth and justice and charity, the number of wounds—nay, of positive murders—of character would be far smaller than it is now.

THE WATER THAT HAS PASSED.

Listen to the water-mill,
Through the live-long day,
How the clanking of the wheels
Wears the hours away!

Languidly the autumn wind
Stirs the greenwood leaves;
From the field the reapers sing,
Binding up the sheaves,

And a proverb haunts my mind,

As a spell is cast:

"The mill will never grind
With the water that has passed."

Take the lesson to thyself,
Living heart and true;
Golden years are fleeting by,
Youth is passing too;

Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away,

Leave no tender word unsaid;
Love while life shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.

Wait not until to-morrow's sun
Beams upon the way;

All that thou canst call thine own

Lies in thy to-day.

Power, intellect, and health

May not, cannot last;

"The mill will never grind
With the water that has passed."

Oh, the wasted hours of life

That have drifted by;

Oh, the good we might have done,

Lost without a sigh;

Love that we might once have saved

By a single word;

Thoughts conceived, but never penned,

Perishing unheard.

Take the proverb to thine heart,

Take, oh! hold it fast!

"The mill will never grind
With the water that has passed."

THE DEAD PRAYER-OFFICE.

What becomes of the unanswered letters? Thousands of them find their way to the dead-letter office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible; and some because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the dead-letter office. There they are opened and read, and, if valuable, are forwarded, if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few letters ever fail of reaching their destination.

Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology in another, or drives some keen-edge blade of censure into another, directs a severe criticism to some who are rushing into fashionable follies, and sometimes (shame on us) the very supplication which we offer in tenor tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point, they will certainly go to the "dead prayer office."

Again, there is a prayer upon which the address is illegible—not because it is a rough, scrawling "hand-write;" these can always be deciphered, but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms and classical quotations. The writing on the envelope is very

much in keeping with the style on the inside. The ink was fancy, and it soon faded, the pen was the tongue, and it did not see the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost, and finds its way into the "dead prayer-office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our government, but there are a few things which can not even get into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the dead-letter office, or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be a blessing to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is never answered, and well for us that it is not.

No legally "stamped," sincerely-directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—Advance.

Useful Hints and Recipes.

WHAT SHALL WE HAVE FOR DINNER?

There is not a housekeeper who is not frequently "put to" to know what the day's dinner is to consist of. I have more than once said to myself, "O dear, what shall we have for dinner to-day?" and was no nearer to the fact. Latterly I have adopted a bill of fare for the whole week, and trouble almost entirely vanishes, and not only with one, but with all the meals. And this is my programme for dinner, but each housewife will, of course, make up one for herself. I only offer mine for consideration:

Sunday—Roast beef, mashed potatoes, mashed turnips, celery or a cold slaw, and a macaroni; dessert, rice-pudding or apples.

Monday—Soup made of a knuckle of veal or a shin of beef, which ought to be enough for a large family two or three times; the roast beef cold, roasted potatoes, stewed onions; dessert, peach or apple pie.

Tuesday—Stewed mutton, plenty of gravy, with potatoes, turnips, carrots, onions, commonly called an "Irish stew"; dessert, apple-dumplings, the crust made of potatoes, and only as much flour as will hold the crust together. To be eaten with milk or cream and molasses, or molasses only, or sugar, as to taste.

Wednesday—Soup as for Monday, corned beef and cabbage, with side dishes of turnips and potatoes whole; dessert, an Indian meal pudding, sweetened liberally with good molasses—an excellent and wholesome dessert.

Thursday—A leg or quarter of mutton roasted, with potatoes cooked under the meat, mashed turnips and cold slaw; dessert, peach or apple pie.

Friday—Pork and beans, potatoes boiled "in their jackets," and what remained of Wednesday's dinner; dessert, apple-dumplings.

Saturday—Soup, which, if there should be none of the "stock" on hand from the knuckle of veal or shin of beef, before referred to, can be made of the scraps on hand. Then the remains of the mutton on Thursday, and the pork on Friday, with potatoes, cold slaw, etc.; dessert, a boiled bread-pudding, made of risen bread-dough as light as possible, liberally dosed with dried currants or raisins, or both.

I offer the above as a substantial farmer's dinner for the seven days in the week. It must be borne in mind that poultry, game or fish can be substituted for any of the dinners where fresh meat is down, or something else that happens once in awhile to present itself unexpectedly.

As to breakfasts and suppers, every housekeeper will provide these as circumstances will allow. One or two things, however, I would suggest: that good black tea be substituted for coffee, which is sure sooner or later to produce dyspepsia. Tea is just as refreshing, and entirely wholesome; and nothing should be fried that can be broiled. Mush, fitch, pork-chops, scrapple, etc., we suppose must be, but beyond this, avoid it as much as possible. There is nothing harder on the digestion than the burnt particles of fat produced by frying. No person who has not the stomach of an ostrich can swallow for any length of time without suffering.—Martha, in Germantown Telegraph.

of the charges of the Synod. The result has been beneficial to both ministers and people. The Treasurer of Synod has paid all salaries due its missionaries, and the Treasurer of one of the Classes reports, that at the end of the fifth month of the year all assessments have been paid, and \$250 missionary money is in his hands. The peace-offerings have been generally made, which make the benevolent contributions proportionately larger than those of any other previous year.

After the Board had been in session a whole day, a missionary meeting was held in the evening; but on account of the inclement weather, the attendance on the part of the Grace church people was not very large. Some introductory remarks were made by the President. The Rev. S. Z. Beam, the Secretary, and Rev. H. D. Darbaker, discussed the question, "What proportion of our income, under the Christian dispensation, should be given to the Lord?" Rev. L. D. Steckel discussed the Duty and Privilege of working in the cause of Missions. Rev. D. S. Dieffenbacher most feelingly described the struggles and success of the Reformed Church in Pittsburgh, with the early history of which he was identified. The closing address on the great and ever-widening field of Missions claiming the attention of the Reformed Church was made by Rev. C. U. Heilman. Rev. J. H. Prugh, the pastor, was present during all these sessions, and, for the first time, met most of the members of the Board. He seems to feel at home, and gives promise of success in his field of labor.

HEILMAN.

PROCEEDINGS OF THE COUNCIL.

We find we can give but a running account of the proceedings of the Alliance of the Reformed Churches held in this city, beginning in this number where we left off last week.

On Thursday evening Rev. Dr. Robert Rainy, Principal of the Free Church, Edinburgh, Scotland, read a paper on "Modern Theological Thought," and Principal G. M. Grant, D.D., of Kingston, Canada, followed with one on Religion in Secular Affairs.

On Friday and Saturday other papers in the order of the programme were read, and discussions, to which we refer elsewhere, were held. We give several of the papers on our first page, and propose to give more of them in future. At each session different member is called upon to preside. Thus on Friday morning the chair was occupied by Rev. Dr. Wallace, of Ohio, in the afternoon by Dr. T. C. Porter, of Easton, Pa., and in the evening by Judge Strong, of the United States Supreme Court.

On Monday morning an interesting discussion was engaged in at the opening of Council, in reference to the practicability of sending delegates to the Pan-METHODIST CONVENTION to be held in London in 1881 almost all the speakers favoring such appointment.

Dr. Knox, of Belfast, Ireland, invited the next Council to meet in Belfast. It was resolved to hold the next sessions of Council there in 1884. The population of Belfast is quarter of a million, and has about forty Presbyterian churches.

Dr. P. Schaff read his report on Creeds and Confessions, which was ordered to be published in the proceedings of Council. This report gave simply a list of Creeds and Confessions, without any attempt to harmonize them, as many supposed it would.

Rev. A. B. Van Zandt, D.D., read a paper on the subject of Creeds, very little of which was heard, on account of the confusion in the hall.

Rev. Dr. Chamberlain, of New York, read a paper on Bible Revision. We hope to print a full report of this next week as a representative document on a subject that is full of interest just now.

"Presbyterianism and Education" was the subject of a paper by Rev. Dr. Morris, of Lane Theological Seminary.

Romanism trains; Protestantism educates; Romanism cloisters learning; Protestantism vitalizes and diffuses knowledge; Romish training crystallizes itself in the monastery; Protestant education finds its fit expression in the common school. Those peculiar relations of Protestantism generally to education grow directly out of its doctrinal and religious position. Such a faith must affect all mental development along these lines.

In every direction the relationship between Presbyterianism and education is special and ever-vital. The historical illustrations of this relationship are abundant. The Reformation was in general as Guizot has described it, a great insurrection of human intelligence.

The common school system of Northern Europe originated with the Reformation. Luther was the founder of that system in Germany, and the Reformers in other countries followed his example. John Knox was the first to propose it for all youth in England and in Scotland, and to him may be traced back the mental vigor and capacity, as well as much of the moral energy of the Scotch people.

The duties which the Presbyterian of our times owes to education are two-fold. Popular education, first, must be sustained according to the original conception. Neither the churchly nor the secular theory can be accepted. The mediate scheme, already established as in this country, must be maintained. To this end the Bible must have a place suitable and honorable in the public school. Neither in the United States nor elsewhere can the domination of the Church be allowed, or the notion of an education from which God and duty are excluded be indorsed.

The higher education also needs the aid and support of evangelical Christianity. All divorce between religion and learning is unlawful. There are two directions from which such divorce is threatened—science and culture. A temporary disturbance of relations in both directions may occur; but in the end true culture will affiliate with religion, which is the highest culture, and true science, as of old, will be sure to be the hand-maid of religion. The principles of indifferent issue, whether in science or in culture, cannot stand. The higher education will finally become Christian in the worthiest sense.

On Monday afternoon, the Academy of Music being well filled, Rev. Prof. Kinross, of Sydney, read an essay on Religion and Education in New South Wales. Population 7,000,000; one tenth only attend church. Six hundred and thirty-one ministers; one-tenth Presbyterians.

Education is appreciated, and adequate means are found to promote it. Government schools are established. Some schools as yet unopened.

1. Education is not purely secular. Religious instruction given by ministers to their own children. Scripture lessons are read.

2. Education is not denominational. But

latterly Romanism has opposed common schools. The teacher influences the rising generation powerfully.

The University is purely secular. No religious instruction or worship. There are Colleges, however, belonging to the various religious bodies. There is not one theological seminary in the colony.

Presbyterianism in relation to Civil Liberty, by Sylvester F. Scovel, D.D., of Pittsburgh, Pa. Presbyterians are proud of their loyalty to civil and religious liberty. These latter terms were first defined. Religious liberty came first in history; then civil liberty. Calvinism is the foster-mother of liberty. It recognizes no other lord of conscience than God. The speaker recognized God as the author of liberty. "His service is perfect freedom." Seneca, Voltaire and Froude were quoted in favor of this position as over against John Stuart Mill. Take away God, and you take away liberty; for He is its only security.

2. "If liberty comes from the theology of Calvinism, equality comes from the anthropology of Calvin." It puts no difference between yeoman and noble. Kingship of believers is emphasized, and all souls are equal.

3. Fraternity is a third characteristic. Election is at the basis of the Presbyterian system. Presbyteries are elected by the people.

4. Presbyterianism demands freedom from State authority. The two kingdoms must not be blended, nor the one tyrannize over the other.

Religion and Morals in Tasmania. Rev. Duff, of Tasmania, was called upon to give the Alliance "something worth hearing," as the Moderator wittily put it. He gave a graphic description of this beautiful land, which is about the size of Ireland.

Episcopalians, 50,000; Catholics, 20,000, and Presbyterians 10,000.

Religion and Politics, by Rev. Lyman Atwater, D.D., LL.D., Princeton, N. J. He first defined religion and politics. Two distinct departments, but overlapping and penetrating. Rejected the papal oversight of politics. Also denounced the demagogic diabolism which says—"All is fair in politics." No State or its rulers can ignore religion, or acts of God, but is under obligation to God, and morality. The speaker denounced the loose so-called "liberalism" of the day.

On Monday evening Presbyterian Catholicity was discussed. A reasonable and convincing plea for union of effort in missionary operations by Reformed Churches was presented by Rev. G. C. Hutton, D.D., of Paisley. A lively spirit and sound logic were manifested in the paper. Christianity is more than politeness.

He was followed by Rev. Principal McVicar of Montreal. 1. What is Catholicity? It is opposed to sectarianism, bigotry and intolerance. It is an exhibition of liberality. This does not mean the disintegration of existing forms of Christianity, and building *de novo*.

2. This does not imply that all existing forms are equally good, and that we may ignore organized bodies. Not latitudinarianism.

3. Catholicity is not indifference to theological systems—a prevailing tendency. Latitudinarian thinking, skepticism, agnosticism, will not generate catholicity. A plea for a strict definition of theological opinions.

4. True catholicity forbids a forcible fusion of all Christians into one mass. Roman attempts. Failures. Wrong methods. Catholicity is scriptural unity of faith and love.

5. True catholicity must be regulated by a true regard for Christ and His position as Head of the Church, as well as regard for all believers. The nearer we get to Christ, the nearer to one another and to all Christians. Charity for errorists and for publicans and sinners is a mark of catholicity. The weakest part of a man's creed is that which he holds alone, and the strongest that which he holds in common with all Christians.

II. On what grounds do Presbyterians hold such catholicity? Because of universal redemption by Christ. Calvinism not un-catholic. Christ's redemption is for all believers of all names.

Catholicity rests also upon the office and work of the Spirit—not upon forms of ordination and ministerial orders.

Presbyterians have always held that the Spirit was not restricted to one of the bodies of Christendom, but is omnipresent. "He worketh when, and where, and how He pleaseth."

III. What should our course be in practice? Be true to our own polity and testify it before men. Vindicate the system of our Church courts. Insist upon the parity of the ministry, as opposed to caste, or sacerdotal hierarchy.

The purity of the Church must be maintained by discipline. Presbyterianism works well here—better than either Congregationalism or Episcopacy.

Hide not the light you have, but let it shine. Strike with the edge of the Spirit's sword, not with the side. Love does not exclude discussion.

On Tuesday morning the Vicarious Sacrifice was discussed by Principal John Cairns, of Edinburgh.

The Vicarious Atonement comes in after the fall; judgment and mercy characterize it. An unlimited atonement was affirmed.

1. It harmonizes with the facts of natural religion. Nature furnishes evidence of the need of the Atonement. All religions have provisions for reconciliation of man with God. They have mediation and substitution, with suffering of some for others; and that to the shedding of blood.

2. The doctrine of the Atonement rests on Old Testament teaching. An unspeakable advance from natural religions to one instituted by God Himself. The Epistle to the Hebrews is a commentary on the Levitical economy. Sins were in some sense remitted by Old Testament sacrifices.

The virtue consisted not simply in the voluntariness of Christ's offering, but in the debt paid to justice.

3. Harmony exists between the Atonement and the rest of the system, such as Divinity of Christ and the Trinity.

Defective and false systems of atonement were refuted.

The Cross is still central in all true Christian teaching, seen especially in hymnology:

"There is a fountain filled with blood."

"Free from the law."

The necessity and nature of the Atonement was chiefly dwelt upon. Christ meets this need fully.

The Christocentric view of the Atonement was not developed.

Dr. A. A. Hodge followed in the same line of thought.

The juridical view was reaffirmed as that of all true Protestants.

The defects of the Socinian view, and of that of Bushnell were shown.

The speaker pronounced it treason to change

what he regarded as the true orthodox doctrine and called for discipline on offenders against the judicial view.

Future Retribution was discussed by Dr. Witherspoon.

It was shown that the orthodox testimony on the endlessness of suffering was unbroken. To give it up now would require the revision of our Bibles, hymns, sermons, papers and reviews. Attacks on this doctrine are made on the platform, in some pulpits and religious circles. Like the previous speakers, he repudiated the intuitions of the Christian consciousness as a guide, taking the Word of God as the rule.

The argument was based chiefly on the meaning of the words *aion, atonies*, which mean *without end*.

However unpopular this doctrine may be, and however painful, we are bound to teach it and defend it. The speaker closed in a most eloquent outburst of oratory.

Creeds and Confessions.

An exciting discussion was engaged in on the above subject. The need of Creeds was forcibly brought out. Their nature and utility was largely dwelt upon. Some few of the speakers thought the old confessions ought to be simplified and abbreviated. Greater liberty was advocated. This met with but little favor.

2. What are the Essentials to Success in the Sunday School Work, and How are they attained?—Rev. D. B. Lady and Rev. J. F. Wiant.

3. The Qualifications, Preparations and Helps necessary to successful Teaching.—Rev. J. M. Evans and Rev. R. C. Bowling.

4. Is the Sunday School a Substitute for the Parental Instruction and Training, and for Public Services?—Rev. F. A. Edmunds and J. F. Snyder.

in various Functions," 1st. "The Pastor," by Rev. Dr. Eschbach; 2d. "The Elder," by Rev. S. S. Miller, and 3d. "The Deacon," by Rev. J. B. Shantz; on "Church Membership: In what does it consist, and what are its Duties," by Rev. T. F. Hoffmeier; and "The Qualifications of Sunday School Teachers," by Rev. A. R. Shulenberger.

The discussions were animated and highly interesting. The audiences were large, and the utmost attention was given by the hearers to what was spoken. Another Convention is to be held in the Evangelical Reformed church at Frederick, Md., on the 6th and 7th of January, 1881, with substantially the same programme.

SYNOD OF PITTSBURG.

The following programme has been prepared by the Sunday School Board of Pittsburgh Synod. These subjects are to be considered during the annual sessions of the Synod, to commence at Centreville, Somerset county, Pa., October 13th.

1. The Origin and Necessity of the Sunday School Work.—Rev. Jos. H. Apple, D.D., and Rev. S. R. Bridenbaugh.

2. What are the Essentials to Success in the Sunday School Work, and How are they attained?—Rev. D. B. Lady and Rev. J. F. Wiant.

3. The Qualifications, Preparations and Helps necessary to successful Teaching.—Rev. J. M. Evans and Rev. R. C. Bowling.

4. Is the Sunday School a Substitute for the Parental Instruction and Training, and for Public Services?—Rev. F. A. Edmunds and J. F. Snyder.

WESTERN CHURCH.

Rev. Christian Wisner, of Upper Sandusky, Ohio, has accepted a call from the New Philadelphia charge. His present post-office address is New Philadelphia, Tuscarawas county, Ohio.

S. S. AND MISSIONARY CONVENTION.

In pursuance to a call issued by the Superintendent, Rev. D. O. Shoemaker, the first Sunday School and Missionary Convention of the West Branch District of East Susquehanna Classics, met at Strawberry Ridge Church, Mt. Zion charge, Tuesday, September 14, and continued till the following Thursday.

The following ministerial members of this District were in attendance from the first to the last session:—Rev. Z. A. Yearick, T. J. Barkley, D. O. Shoemaker, and J. K. Millett. There were also present the following lay delegates from different Sunday Schools in the district:—Miss Emma Shoemaker, Miss Christie D. etz, J. S. Turner, and F. Kriss. Advisory members:—Rev. John Johnson, of the Presbyterian, Rev. Pfleuger, of the Lutheran, and Revs. Wm. C. Schaeffer, and R. L. Gerhart, of the Reformed Church.

The topics discussed were: What is meant by missionary work? The relation of the Sunday School to the missionary work of the Church. The Sunday School, what is it? The requisites of a good Sunday School. How can the general co-operation of the members of the Church be secured in the Sunday School work? How shall we develop a proper missionary spirit in our Sunday Schools and congregations? What kind of music should be used in our Sunday Schools? Is the current Sunday School literature calculated to promote true piety?

The members of the convention generally took part in the discussion of these topics, and their addresses were characterized by earnestness, plainness and practicableness. The attendance on the part of the congregation was good, especially were the evening sessions well attended; and the attention and interest manifested throughout were undivided.

During the last session of the Convention the following resolutions were adopted, expressing its sense on the different topics discussed.

Resolved, That missionary work means obedience to the command of Christ to preach the Gospel to every creature, and includes both the internal and external work of the Church in extending the kingdom of Christ in the world.

Resolved, That the relation of the Sunday School to the Church demands that each School be organized and trained as a Missionary Society.

Resolved, That the Sunday School is a part of and belongs to the Church; and that the requisites of a good Sunday School are—a Good Superintendent, Good Teachers—and the Bible for a text-book.

Resolved, That the co-operation of the members of the Church in general in the work of the Sunday School can best be secured by developing the internal strength of the School—by introducing among the people of that city, has resigned his position, and accepted a similar one from the Young Men's Christian Association in Boston, Massachusetts.

Resolved, That the music used in our Sunday Schools should be of the same character as that used in the Church, and that all music and hymns in which God is not recognized and praised, should be excluded.

Resolved, That the current Sunday School Literature, whilst it contains a vast number of publications inimical to true piety, has also much that is good, and that the selection of Sunday School Libraries should be under the supervision of the pastors and elders of the different congregations.

The Convention having attended to all the work designated on the programme, adjourned finally by singing a hymn, repeating the Lord's Prayer, and the benediction by the Superintendent.

J. K. MILLETT, Secretary.

DELEGATES TO SYNOD.

The following is the list of delegates to the Synod of the Reformed Church in the United States, to convene in Meyerstown, Pa., October 20th next, as gathered from the published proceedings of the Classes:

Classis of East Pennsylvania.

Rev. M. A. Smith, J. E. Freeman, and Dr. T. C. Porter, pastor, \$1.66; Plainfield chg, Rev. Dr. E. W. Reinecke, \$30; Farmersville chg, Rev. D. F. Brendle, \$19.51; Bethlehem chg, Rev. I. K. Loos, \$43.20; Weissport, Rev. J. E. Freeman, \$26.62; Broadmead's chg, Rev. T. A. Huber, \$18.18; St. Marks, Easton, Pa., Rev. T. O. St. Omer, \$17.37; Grace Reformed chp, do., Rev. D. Y. Heisler, \$34.50; Farmersville chg, Rev. D. F. Brendle, \$14.53; Grace Reformed chp, Easton, Pa., Rev. Dr. D. Y. Heisler, \$1.34; Third St. Ref. Ch. do., Rev. Dr. T. C. Porter, \$38; Dryland chg, Rev. M. A. Smith, \$33.39; Farmersville, do., Rev. D. F. Brendle, \$26.71; Plainfield, do., Rev. Dr. E. W. Reinecke, \$58.12, total, \$370.49.

D. B. ALBRIGHT, Sept. 27, 1880.

Elders—H. Loose, D. Stein, E. Shuey, J. K. Funk, J. L. Miller, John McDonell, and W. F. Hoffman, *primarii*; and Wm. Zeller, O. J. Aregood, A. Bright, P. Edris, and S. H. Madden, *secundi*.

Classis of Philadelphia.

Rev. Dr. D. Van Horne, James I. Good, J. S. Vandersloot, J. D. Detrick, and Dr. D. E. Klopp, *primarii*; and Rev. Dr. J. H. A. Bomberger, M. S. Rowland, J. H. Seehler, E. H. Dieffenbacher, and Geo. H. Johnston, *secundi*.

Classis of Lancaster.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN,
Rev. A. R. KREMER, } Syndical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 6, 1880.

GLAD TO SEE IT.

We are glad to see that Dr. McCook and his committee on decorations has placed a banner on the walls of Horticultural Hall, in honor of St. Patrick, leaving off, however, the title by which the Romanists denote his canonization, although but for the abuse of the thing such title might remain. St. Paul addresses the Christians at Rome, as those "beloved of God, called to be saints;" he addresses those at Corinth as "them that are sanctified in Christ Jesus, called to be saints," and again writes to them "with all the saints which are in Achaea." So too, he writes, "to the saints which are at Ephesus," and "to all the saints in Christ Jesus which are at Philippi," and "to the saints and faithful brethren which are at Colosse." There were many imperfect people in these churches; yet they were separated unto God, and their saintship, involving their redemption and sanctification of character, was fully acknowledged by the Apostle, who ascribed everything to the grace of God, and nothing to the merits of men.

Leaving that aside, however, we are glad to see the old Christian hero, with his three hundred and sixty-five elders and as many churches with thousands of people away back in the fourth century, properly recognized. Patrick, judging from his work and writings, was about as evangelical as the average men who hold to the "Presbyterian system." He was no more a Papist in the modern sense of that term, than he was an Irishman, and it is well to rescue him from all association with superstition and shilalah.

Protestantism has a right to much that antedates the Reformation of the XVI century, and this is beginning to be felt by the students of history. We feel in such things like Luther and Gregory before him did in regard to music. We do not like to see every thing that is beautiful or meritorious handed over to the devil. It was refreshing to see a delegate to the Council, pointing with pride to the word "Culdees" emblazoned on a banner, and pronouncing a eulogy upon Columba and the missionaries who carried the gospel to the Northwest of Europe.

AS IT IMPRESSED A SCOTCHMAN.

Prof. William G. Blaikie, D. D., LL.D., one of the leading Scotch divines, now in attendance upon the Council in this city, writes this about the first service he attended in Boston. It was held in a Presbyterian church, and a stranger occupied the pulpit: "The first prayer was unfortunately defaced by a display of spread-eagleism, which seemed little in place. He was profuse in thanks for the greatness of the country and its vast resources, and for the honor assigned it of drawing the oppressed and the struggling of all nations to find in it a home of peace and prosperity. This was the burden of the prayer. Then followed a sermon addressed wholly to the intellect—an argument for the supernatural origin of Christianity derived from its mighty power. It was a very clever and conclusive argument, remarkably well put and illustrated, and the delivery was very admirable, lively, emphatic, arresting—everything one could wish. There seemed an instinctive apprehension of the way to handle an audience that made a Scottish Professor of Homiletics wish that some of his students had been

there to contrast it with the impassive, monotonous delivery with which they are so often content. One felt, too, that in a place like Boston some who were sitting in the church might find good use for the facts and arguments that were set forth so well, in conversations and discussions with skeptical acquaintances, and that in that point of view the discourse might be very useful. But there was no dealing with soul and conscience, and very little of what we have always felt should be the aim of a preacher in dealing with an audience of busy men and women—little to lift them up, to rally and strengthen their spiritual energies, and send them forth to the battle of the week with renewed spiritual purpose and power."

OUR CHURCH TITLE.

The constitutional and only proper title of our Church is, "The Reformed Church in the United States." Ministers of the Church, and Clerks of Classes, and even Clerks of Synods, have often appended to it the words, "of America," or "of North America." This blunder has of late years been annoying to us. It has been committed again in the enumeration of the titles of the Churches included in "The Alliance of the Reformed Churches throughout the world, holding the Presbyterian system," which has just closed its sessions in this city. We sought to have it corrected; but we do not know whether success has attended our efforts or not.

On the seal of the mother Synod, in this country, a copy of which was embraced in the decorations of the Horticultural Hall, in which the Alliance held its sessions, it is given as "The German Reformed Church in the United States." This same title is embodied in the Constitution adopted in 1828, and in the revised and enlarged Constitution adopted in 1845. It was also perpetuated in the amendments to the Constitution, by which the General Synod, which first met in 1863, was created.

In 1866 the General Synod overruled the Classes to take action on the omission of the word "German" in the title of the Church. At the next meeting of the General Synod, in 1869, it was found, that the constitutional number of the Classes had voted in favor of the proposed omission. The Clerk, however, in the record made of the matter, states, that the President of the Synod, immediately after the result was ascertained, "officially announced the action of the Classes, and consequent change of the title of the Church from that of the German Reformed, to that of the Reformed Church in the United States of North America." The addition of the words "of North America" is wholly unauthorized, whether the mistake was committed by the President in announcing the result, or by the Clerk in making up the record, and cannot consequently be any part of the constitutional title of our Church.

The same mistake has been almost invariably committed by Clerks of Classes and Synods previous to that time (the writer himself, included, up to 1845, the time of the adoption of the present Constitution), as well as since then, and hence the ease with which others have fallen into it. As it is important, that the title of the Church should be invariably correctly given, it is hoped, that, in future, all interested in the matter will be careful not to repeat or perpetuate the blunder.

F.

SYNOD AT MEYERSTOWN, PA.

We would call the special attention of the members and brethren, who purpose attending the annual sessions of the above Synod, to the notice of the Stated Clerk in reference to orders for excursion tickets, to be found in another column. Unless an order for such ticket, as stated in the notice to which we refer, be procured in advance, the delegates and others embraced within the arrangement for reduced fares, will have to pay full fare. If they fail to apply in season for such order, the responsibility will rest with themselves. The Clerk cannot help them out of the difficulty. We are more particular in calling attention to

this matter, in view of the fact, that it is only recently the Reading Rail Road has adopted this system of issuing orders for excursion tickets, though it has been in use with the Pennsylvania Rail Road for some years past.

Arrangements have not been made with any other road for reduced fare, the number passing over them being too small to effect them. The Reading road can be reached by those residing west of and along the Susquehanna, either at Williamsport, Milton or Herndon.

F.

SWEEP CLEAN BEFORE YOUR OWN DOOR.

The *Catholic Telegraph*, published at Cincinnati, where Bishop Purcell's delinquencies and mismanagement are causing great distress, finds encouragement to pick at some of the frivolities and indiscretions among Protestants. It says: "A Doctor of Divinity, at Covington, has accepted a challenge, stakes \$500 a side, to shoot at twenty glass balls, a Baptist minister has made a match against Rowell, the pedestrian, and a New York divine has just been interviewed by one of the female lambs of his flock, armed with a trusty umbrella."

It is pleasing to turn away from this and find that "Masses are getting cheaper." In a Quebec paper a "lottery is advertised for Rimousky Seminary, sanctioned by the Bishop. Tickets, \$1 each. Two hundred and fifty prizes—lots of ground, horse, carriage, banners, Way of the Cross, silver plated vases, bouquets, albums, illustrated volumes, silver watch, model of a schooner, pair of wheels, framed chromos, &c., &c., and six hundred Masses for the Living and the Dead will be at the disposal of holders of Tickets."

We see it stated, that at a fair in another diocese, a chasuble is to be voted for by the friends of two popular priests, with the sanction of the Bishop. Those who live in glass houses should not throw stones.

GERMAN SYNOD OF THE EAST.

This Synod held its annual sessions in Buffalo, New York, from the 25th to the 30th of August last. A full report of the proceedings appears in last week's issue of the "Reformierte Kirchen Zeitung," from which we extract a few items of general interest.

The attendance was tolerably full, and much interest characterized the religious services, as well as the business transactions of the Synod. The subject of Missions received proper attention. The Synod's Board of Missions has under its care seven mission stations, three of which are in New York; two in Pennsylvania, one in Maryland, and one in Washington city, to sustain which the yearly sum of \$2,175 is required. At the time the report of the Treasurer of the Board was closed, there was a balance of only \$3.07 in the treasury, so that strenuous and immediate efforts to replenish the treasury, were absolutely necessary, in order to enable the Treasurer to pay the quarter's appropriation becoming due on the 1st of October, and this fact was pressed upon the attention of the ministers and their Consistories.

The Synod gratefully acknowledges the assistance promised them from the Ursinus Union and the Tri-Synodal Board of Missions. It also urges upon the Board the necessity of an annual decrease of the appropriations to the missions, to the extent of fifteen percent. The attention of the Board is likewise called to the opening supposed to exist in Reading, Pa., for establishing a mission in that city.

The necessity of missionary labors among the emigrants from foreign countries, continually arriving in our large seaboard cities, was also taken into consideration and resolutions adopted looking to the proper meeting of the want existing in this direction, the carrying out of which is committed to the Board of Missions.

The subject of Sunday-schools and Parochial schools, and also the operations of the German Publishing House, at Cleveland, Ohio, received such attention as their importance and existing needs seemed to demand. A movement has also been started, looking to the

erection of a suitable monument to the memory of Casper Olevianus, in Herborn, Nassau, Germany, the place of his burial, which promises to result in accomplishing the end in view.

The next annual sessions of the Synod are to be held in Emanuel's Church, Baltimore, Md., on the second Wednesday of September, 1881. F.

MEETING OF REFORMED MEMBERS OF THE ALLIANCE.

A meeting of the Reformed members of the Alliance was held in the First Reformed church of America, corner of Seventh and Spring Garden Streets, Rev. T. X. Orr, pastor, on Thursday evening, September 30th. Rev. Dr. D. D. Demarest of New Brunswick, N. J., presided. After the singing of a hymn, the services were opened with prayer by the Rev. Dr. J. O. Miller of York, Pa. Addresses were delivered by Rev. Justus Em. Szalatayn, of Bohemia; Rev. Dr. T. G. Apple, of Lancaster, Pa. Rev. Leonard Anet, of Belgium; Prof. Emilio Comba, of Italy, and Rev. Dr. J. H. A. Bomberger, of Collegeville, Pa. The addresses were mainly historical in their character, relating particularly to the work of the Church at large.

As a result, they are not behind the age, but are intelligent and liberal. We could of course see only a streak of this Reformed region, and could only guess, which were the Reformed churches, as we passed through the busy towns along our route.

Late in the evening we arrived at Wadsworth, Ohio, about two hundred and fifty miles west of Altoona. This was the end of our trip, as well it might be, for here three of our brothers reside, with their families, whom we had not seen for many years. One more chapter concerning the Reformed Church in this beautiful part of Ohio, and our notes of travel will end.

K.

MESSENGER IN ARMSTRONG CO., PA.

The church in Pattonsburg was organized about thirty years ago by the Rev. Matthew Irvine, under whose efficient ministry it rapidly rose from its lowly condition to influence and power in the community. We believe all the members are still living who took part in the organization. There were but four male members and their families; but it does not require many such men and women to do a great and good work for the Lord. That church was planted in a good spiritual soil—notwithstanding there were thorny surroundings, and, being watered by the dews from above, it grew. In the cause of Christian missions, and other enterprises calling for aid, it always manifested great interest, and giving to the Lord has ever been part of its very life. It is known among the thousands of Israel as one of the liberal churches.

And there is no sign of abatement or decline in the Christian zeal of those fathers and mothers, founders of the Pattonsburg church. Even their physical powers of earlier days are well preserved. The Lord has blessed them, according to His many and great promises: in basket and in store; in vigor of mind and body; in their children, who walk in the godly ways of their elders; and in all spiritual things. May many days be yet in store for them in this life, and may they be enabled to rear still more monuments of praise to God in the Church on earth!

Altoona is the next halting place on our trip; but we have exchanged the sulky for the railroad-coach, and gentle "Bird" for the savage engine. The Rev. J. M. Titzel, with whom we remain over two nights, is the present pastor of the Reformed Church in that city. The struggles of its early history are known to many of our clergy and people. It was organized as a mission church less than twenty years ago by Rev. C. Cort, its first missionary pastor. Many were the obstacles in the way of success, but the missionary held on, like Grant at Vicksburg, and only gave up his work to a successor when success was assured, and then removed to the far west to "rough it" anew. The congregation now numbers over three hundred members, has a costly and beautiful church edifice, and a first-class parsonage. The public church records also show (and this is one of the best indications of prosperity), that the congregation is not behind in liberality, but has learned to give freely

toward the various benevolent enterprises of the Church. The pastor himself needs no introduction to our readers, being well known as an able theologian, of extensive erudition, and as a strong preacher and pastor. With a feeling of regret we left the hospitable manse of our good host and hostess.

And now for the Buckeye State! "Over the mountains" again after a little truce in between the noble hills for a few days. Let there be no alarm—we are not going to describe the scenery through the Alleghenies along our route, so often done by others. We will only say we passed (in something of a hurry) through a large portion of Reformed territory. We were now within the bounds of the Pittsburgh Synod. It is a live Synod, composed of an earnest and able ministry, and people who read the *Messenger* and inform themselves in regard to the work of the Church at large. As a result, they are not behind the age, but are intelligent and liberal. We could of course see only a streak of this Reformed region, and could only guess, which were the Reformed churches, as we passed through the busy towns along our route.

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K.

Our agent, Mr. H. K. Binkley, obtained twenty-two new subscribers to the "MESSENGER" in Kittanning charge, of which the Rev. D. S. Dieffenbacher is pastor. The circulation of our paper in that charge is now quite respectable as to numbers, as the pastor had previously, by his personal efforts, secured a pretty fair list of subscribers. The agent also secured twenty-two new subscribers in the charge served by the Rev. Geo. A. Whitmire, and expects to obtain a few more.

F.

Notes and Quotations.

Copies of the New Testament in Japanese have been placed in the schools of Yokohama by order of the authorities of that city. This is a great advance. Are we doing all we can to help the work along in that country?

It is said that the value of the offerings at a recent heathen festival in India amounted to \$1,000,000, most of which came from poor people. The zeal of these pagans should teach a lesson to Christians.

The *Churchman* says:—"Here is the awful peril of a luxurious civilization allying itself with manifold intellectual activities, such as we now see coming in upon us in all our seats of population. The standards of Christian purity and temperance are let down by a sophistical theory, that the rights of 'culture' are imperial, that the mind is sovereign, and that all that is of nature is lawful and clean."

Communications.

MISSIONS IN THE PITTSBURGH SYNOD.

The Mission Board of the Pittsburgh Synod held its semi-annual session on the 9th inst. in Grace church, Pittsburgh, Pa. Five of the former missions were retained with the appropriation of \$1,900, viz., East End, Wilkinsburg, Johnstown, Latrobe, Cumberland and New Castle. Emleton has become self-supporting by the addition of a neighboring congregation. Sharon is vacant. First church, Allegheny was recommended to be discontinued, with the request that the pastor and people of Grace church establish a mission Sunday school there for the present. Perry and Ligonier were ceded to the Latrobe Mission. Tionesta was received with an appropriation of \$250. Mansfield was represented by Rev. C. Knepper, who reported that there was a prospect of receiving this congregation with its valuable church property into connection with the Reformed Church, without any outlay of money, save only a small appropriation toward the support of the pastor for a few years. This congregation, hitherto entirely German, would also, by evening services, furnish a nucleus for an English mission. Other points were considered, but no definite action was taken.

During the last Synodical year, missionary conferences were held in the bounds of most

of the charges of the Synod. The result has been beneficial to both ministers and people. The Treasurer of Synod has paid all salaries due its missionaries, and the Treasurer of one of the Classes reports, that at the end of the fifth month of the year all assessments have been paid, and \$250 missionary money is in his hands. The peace-offerings have been generally made, which make the benevolent contributions proportionately larger than those of any other previous year.

After the Board had been in session a whole day, a missionary meeting was held in the evening; but on account of the inclement weather, the attendance on the part of the Grace church people was not very large. Some introductory remarks were made by the President. The Rev. S. Z. Beam, the Secretary, and Rev. H. D. Darbaker, discussed the question, "What proportion of our income, under the Christian dispensation, should be given to the Lord?" Rev. L. D. Steckel discussed the Duty and Privilege of working in the cause of Missions. Rev. D. S. Dieffenbacher most feelingly described the struggles and success of the Reformed Church in Pittsburgh, with the early history of which he was identified. The closing address on the great and ever-widening field of Missions claiming the attention of the Reformed Church was made by Rev. C. U. Heilman. Rev. J. H. Prugh, the pastor, was present during all these sessions, and, for the first time, met most of the members of the Board. He seems to feel at home, and gives promise of success in his field of labor.

HEILMAN.

PROCEEDINGS OF THE COUNCIL.

We find we can give but a running account of the proceedings of the Alliance of the Reformed Churches held in this city, beginning in this number where we left off last week.

On Thursday evening Rev. Dr. Robert Rainy, Principal of the Free Church, Edinburgh, Scotland, read a paper on "Modern Theological Thought," and Principal G. M. Grant, D.D., of Kingston, Canada, followed with one on Religion in Secular Affairs.

On Friday and Saturday other papers in the order of the programme were read, and discussions, to which we refer elsewhere, were held. We give several of the papers on our first page, and propose to give more of them in future. At each session a different member is called upon to preside. Thus on Friday morning the chair was occupied by Rev. Dr. Wallace, of Ohio, in the afternoon by Dr. T. C. Porter, of Easton, Pa., and in the evening by Judge Strong, of the United States Supreme Court.

On Monday morning an interesting discussion was engaged in at the opening of Council, in reference to the practicability of sending delegates to the Pan-Methodist Council to be held in London in 1881 almost all the speakers favoring such appointment.

Dr. Knox, of Belfast, Ireland, invited the next Council to meet in Belfast. It was resolved to hold the next sessions of Council there in 1884. The population of Belfast is quarter of a million, and has about forty Presbyterian churches.

Dr. P. Schaff read his report on Creeds and Confessions, which was ordered to be published in the proceedings of Council. This report gave simply a list of Creeds and Confessions, without any attempt to harmonize them, as many supposed it would.

Rev. A. B. Van Zandt, D.D., read a paper on the subject of Creeds, very little of which was heard, on account of the confusion in the hall.

Rev. Dr. Chambers, of New York, read a paper on Bible Revision. We hope to print a full report of this next week as a representative document on a subject that is full of interest just now.

"Presbyterianism and Education" was the subject of a paper by Rev. Dr. Morris, of Lane Theological Seminary.

Romanism trains; Protestantism educates; Romanism cloisters learning; Protestantism vitalizes and diffuses knowledge; Romish training crystallizes itself in the monastery; Protestant education finds its fit expression in the common school. Those peculiar relations of Protestantism generally to education grow directly out of its doctrinal and religious position. Such a faith must affect all mental development along these lines.

In every direction the relationship between Presbyterianism and education is special and ever vital. The historical illustrations of this relationship are abundant. The Reformation was in general as Guizot has described it, a great insurrection of human intelligence.

The common school system of Northern Europe originated with the Reformation. Luther was the founder of that system in Germany, and the Reformers in other countries followed his example. John Knox was the first to propose it for all youth in England and in Scotland, and to him may be traced back the mental vigor and capacity, as well as much of the moral energy of the Scotch people.

The duties which the Presbyterian of our times owes to education are two-fold. Popular education, first, must be sustained according to the original conception. Neither the churchly theory nor the secular theory can be accepted. The mediate scheme, already established as in this country, must be maintained. To this end the Bible must have a place suitable and honorable in the public school. Neither in the United States nor elsewhere can the domination of the Church be allowed, or the notion of an education from which God and duty are excluded be indorsed.

The higher education also needs the aid and support of evangelical Christianity. All divorce between religion and learning is unlawful. There are two directions from which such divorce is threatened—science and culture. A temporary disturbance of relations in both directions may occur, but in the end true culture will affiliate with religion, which is the highest culture, and true science, as of old, will be sure to be the hand-maid of religion. The principles of indifferent issue, whether in science or in culture, cannot stand. The higher education will finally become Christian in the worthiest sense.

On Monday afternoon, the Academy of Music being well filled, Rev. Prof. Kinross, of Sydney, read an essay on Religion and Education in New South Wales. Population 7,000,000; one tenth only attend church. Six hundred and thirty-one ministers; one-tenth Presbyterians.

Education is appreciated, and adequate means are found to promote it. Government schools are established. Some schools as yet unsupplied.

1. Education is not purely secular. Religious instruction given by ministers to their own children. Scripture lessons are read.

2. Education is not denominational. But

latterly Romanism has opposed common schools. The teacher influences the rising generation powerfully.

The University is purely secular. No religious instruction or worship. There are Colleges, however, belonging to the various religious bodies. There is not one theological seminary in the colony.

Presbyterianism in relation to Civil Liberty, by Sylvester F. Scovel, D.D., of Pittsburgh, Pa. Presbyterians are proud of their loyalty to civil and religious liberty. These latter terms were first defined. Religious liberty came first in history; then civil liberty. Calvinism is the foster-mother of liberty. It recognizes no other lord of conscience than God. The speaker recognized God as the author of liberty. "His service is perfect freedom." Seneca, Voltaire and Froude were quoted in favor of this position as over against John Stuart Mill. Take away God, and you take away liberty; for He is its only security.

2. If liberty comes from the theology of Calvinism, equality comes from the anthropology of Calvin." It puts no difference between yeoman and noble. Kingship of believers is emphasized, and all souls are equal.

3. Fraternity is a third characteristic. Election is at the basis of the Presbyterian system. Presbyters are elected by the people.

4. Presbyterianism demands freedom from State authority. The two kingdoms must not be blended, nor the one tyrannize over the other.

Religion and Morals in Tasmania. Rev. Duff, of Tasmania, was called upon to give the Alliance "something worth hearing," as the Moderator wittily put it. He gave a graphic description of this beautiful land, which is about the size of Ireland.

Episcopalians, 50,000; Catholics, 20,000, and Presbyterians 10,000.

Religion and Politics, by Rev. Lyman Atwater, D.D., LL.D., Princeton, N.J. He first defined religion and politics. Two distinct departments, but overlapping and penetrating.

Rejected the papal oversight of politics. Also denounced the demagogic disabolism which says—"All is fair in politics." No State or its rulers can ignore religion, or acts of God, but is under obligation to God and morality. The speaker denounced the loose so-called "liberalism" of the day.

On Monday evening Presbyterian Catholicity was discussed. A reasonable and convincing plea for union of effort in missionary operations by Reformed Churches was presented by Rev. G. C. Hutton, D.D., of Paisley. A lovely spirit and sound logic were manifested in the paper. Christianity is more than polity.

He was followed by Rev. Principal McVicar, of Montreal. 1. What is Catholicity? It is opposed to sectarianism, bigotry and intolerance. It is an exhibition of liberality. This does not mean the disintegration of existing forms of Christianity, and building *de novo*.

2. This does not imply that all existing forms are equally good, and that we may ignore organized bodies. Not latitudinarianism.

3. Catholicity is not indifference to theological systems—a prevailing tendency. Latitudinarian thinking, skepticism, agnosticism, will not generate catholicity. A plea for a strict definition of theological opinions.

4. True catholicity forbids a forcible fusion of all Christians into one mass. Roman attempts. Failures. Wrong methods. Catholicity is scriptural unity of faith and love.

5. True catholicity must be regulated by a true regard for Christ and His position as Head of the Church, as well as regard for all believers. The nearer we get to Christ, the nearer to one another and to all Christians. Charity for errorists and for publicans and sinners is a mark of catholicity. The weakest part of man's creed is that which he holds alone, and the strongest that which he holds in common with all Christians.

II. On what grounds do Presbyterians hold such catholicity? Because of universal redemption by Christ. Calvinism not un-catholic. Christ's redemption is for all believers of all names.

Catholicity rests also upon the office and work of the Spirit—not upon forms of ordination and ministerial orders.

Presbyterians have always held that the Spirit was not restricted to one of the bodies of Christendom, but is omnipresent. "He worketh when, and where, and how He pleaseth."

III. What should our course be in practice? Be true to our own polity and testify it before men. Vindicate the system of our Church courts. Insist upon the parity of the ministry, as opposed to caste, or sacerdotal hierarchy.

The purity of the Church must be maintained by discipline. Presbyterianism works well here—better than either Congregationalism or Episcopacy.

Hide not the light you have, but let it shine. Strike with the edge of the Spirit's sword, not with the side. Love does not exclude discussion.

On Tuesday morning the Vicarious Sacrifice was discussed by Principal John Cairns, of Edinburgh.

The Vicarious Atonement comes in after the fall; judgment and mercy characterize it. An unlimited atonement was affirmed.

1st. It harmonizes with the facts of natural religion. Nature furnishes evidence of the need of the Atonement. All religions have provisions for reconciliation of man with God. They have mediation and substitution, with suffering of some for others; and that to the shedding of blood.

2d. The doctrine of the Atonement rests on Old Testament teaching. An unspeakable advance from natural religions to one instituted by God Himself. The Epistle to the Hebrews is a commentary on the Levitical economy. Sins were in some sense remitted by Old Testament sacrifices.

The virtue consisted not simply in the *untriviness* of Christ's offering, but in the debt paid to justice.

3d. Harmony exists between the Atonement and the rest of the system, such as Divinity of Christ and the Trinity.

Defective and false systems of atonement were refuted.

The Cross is still central in all true Christian teaching, seen especially in hymnology:

"There is a fountain filled with blood."

"Free from the law."

The necessity and nature of the Atonement was chiefly dwelt upon. Christ meets this need fully.

The Christocentric view of the Atonement was not developed.

Dr. A. A. Hodge followed in the same line of thought.

The *juridical* view was re-affirmed as that of all true Protestants.

The defects of the Socinian view, and of that of Bushnell were shown.

The speaker pronounced it *treason* to change

what he regarded as the true orthodox doctrine and called for discipline on offenders against the judicial view.

Future Retribution was discussed by Dr. Witherspoon.

It was shown that the orthodox testimony on the endlessness of suffering was unbroken. To give it up now would require the revision of our Bibles, hymns, sermons, papers and reviews. Attacks on this doctrine are made on the platform, in some pulpits and religious circles. Like the previous speakers, he repudiated the intuitions of the Christian consciousness as a guide, taking the Word of God as the rule.

The argument was based chiefly on the meaning of the words *eternus*, *eternio*, which mean *without end*.

However unpopular this doctrine may be, and however painful, we are bound to teach it and defend it. The speaker closed in a most eloquent outburst of oratory.

Creeds and Confessions.

An exciting discussion was engaged in on the above subject. The need of Creeds was forcibly brought out. Their nature and utility was largely dwelt upon. Some few of the speakers thought the old confessions ought to be simplified and abbreviated. Greater liberty was advocated. This met with but little favor.

The average Presbyterian loves a long and a strong confession. Clear-cut and well-defined thinking leads to clean living.

On Tuesday afternoon Church Extension in Large Cities was discussed. This abounded in facts, figures and suggestions, and should be read in full. A synopsis could not do it justice.

A paper from Rev. W. M. Taylor was presented, and extracts were read from it by Rev. Dr. Dales, owing to the illness of the writer. The statistics presented were very interesting and encouraging.

Church Extension in Sparsely-settled Districts.

Sparingly-settled districts must not be neglected, though the city receive the first attention. The country furnishes many instances of stalwart men and a majority of ministers.

Sunday Schools. The address by Dr. Mitchell on this subject, and Dr. McLeod's essay on the "Children's Portion," were so good, that we will try to give full reports of them.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Sunday School Convention of the Harrisburg District of Lancaster Classis held its first annual meeting in Columbia, Pa., continuing in session from the 14th to the 16th of September.

The following synopsis of the proceedings is prepared from matter furnished by the Secretary of the Convention:

It was opened with a sermon by the Rev. J. H. Pannebecker from Luke 1:52. Rev. G. W. Snyder was chosen President, and Rev. S. P. Brown Vice-President.

The following subjects were discussed, the discussion being opened by the person whose name is attached in each case: "What Shall We Teach in the Infant Department?" Rev. S. P. Brown; "How can the Missionary Spirit be cultivated in the Sunday School?" Rev. W. T. Gerhard; "Are Sunday School Picnics commendable?" Rev. W. H. H. Snyder.

"Should not the Sunday School be more closely identified with the Church?" Rev. G. W. Snyder; "The Teacher's Preparation," Elder W. H. Seibert; "How can older Members of the Church be interested in the Sunday School?" Rev. J. G. Fitchey; "Should Bible Class Teachers be Denominational?" Rev. J. H. Pannebecker; andlast, "Referred Questions," participated in by the members.

In most instances able and interesting papers were read on the different subjects by those who introduced them, and the general discussion which followed was animated and instructive. The occasion was one of special interest, and the discussions have been the means of infusing new life into the friends of Sunday Schools, who were present. The schools in the district were all represented, with two exceptions, and the delegates, both ministerial and lay, took an active part in the discussions. The advice given by the fathers was especially timely and wholesome.

The Convention closed with devotional exercises, after the thanks of the Convention had been tendered to the pastor and members of the church at Columbia for the kind hospitality extended to the members of the Convention.

Rev. C. H. Coon, of Reading, Pa., who has been, for the last two or three years, the Agent of the Young Men's Christian Association of that city, has resigned his position, and accepted a similar one from the Young Men's Christian Association in Boston, Massachusetts.

Rev. Moses Peters, pastor of the church at Hamburg, Pa., and Rev. J. G. Neff, pastor of the church at Shenandoah, Pa., who have been for some months absent in Europe, have returned and resumed their duties in their respective pastorates, and met with a cordial reception from their people.

The congregation at Sinking Spring, Berks county, Pa., in which the Reformed and Lutheran churches worship conjointly, recently purchased a new bell. It was set apart to its specific use by appropriate religious services held on Sunday, September 26th, in which the pastors of the two congregations, Rev. W. F. Davis and Rev. D. B. Zweitzig, were assisted by the Revs. J. W. Steinmetz, W. M. Reilly and L. F. Zinkhan, of the Reformed Church, and Rev. F. K. Huntziger, of the Lutheran Church.

The post-office address of the Rev. D. Rothrock has been changed from Durham to Kintnersville, Bucks county, Pa.

POTOMAC SYNOD.

Rev. D. U. Wolff, who, as announced a short time ago, had accepted a call from the Abbottstown charge, Adams county, Pa., was formally installed as pastor of the charge on the 15th of September, by a committee of Zion's Classis. The services were conducted by the Rev. Dr. A. Wanner and A. Spangler, both of York, Pa.

The second district of Maryland Classis held a Convention, at Jefferson, Md., on the 22d and 23d of September, at which the Rev. N. H. Skyles presided and Rev. T. F. Hoffmeier officiated as Secretary. Sessions were held on Wednesday evening and Thursday afternoon and evening. The discussion on "Christian Baptism" was opened by the Rev. Dr. E. R. Eichbach; on "Christian Nurture," by Rev. T. F. Hoffmeier; on "The Christian Ministry

in various Functions," 1st, "The Pastor," by Rev. Dr. Eschbach; 2d, "The Elder," by Rev. S. S. Miller, and 3d, "The Deacon," by Rev. J. B. Shontz; on "Church Membership: In what does it consist, and what are its Duties," by Rev. T. F. Hoffmeier; and "The Qualifications of Sunday School Teachers," by Rev. A. R. Aredog, A. Bright, P. Edris, and S. H. Madden, *secundi*.

Classis of Philadelphia.

Rev. Dr. D. Van Horne, James I. Good, J. S. Vandersloot, J. D. Detrick, and Dr. D. E. Klopp, *primarii*, and Rev. Dr. J. H. A. Bomberger, M. S. Rowland, J. H. Seehler, E. H. Dieffenbacher, and Geo. H. Johnston, *secundi*.

Elders—R. W. Eastlack, A. Hoffinan, J. Detwiler, Jacob Gerhard, and J. F. Unger, *primarii*, and Jonathan Stout, D. Wagner, T. B. Geatrell, W. Ludwig, and M. Ott, *secundi*.

Lancaster Classis.

Rev. W. H. H. Snyder, J. P. Moore, S. Schweitzer, D. B. Shuey, and J. H. Pannebecker, *primarii*, and Rev. S. P. Brown, A. R. Thompson, G. W. Snyder, J. S. Stahr, and Dr. F. A. Gast, *secundi*.

Elders—E. J. Zahm, S. W. Hersh, Geo. Mengel, Jacob Gorgas, and Henry Martin, *primarii*, and J. R. Suter, A. T. G. Apple, J. L. Hoffmeier, P. E. Gorgas, and M. Horst, *secundi*.

Goshenhoppen Classis.

Rev. Dr. C. Z. Weiser and E. i. Keller, *primarii*, and Rev. D. E. Schoeder and L. D. Leberman, *secundi*.

Elders—Samuel D. Rudy and D. B. Mauger, *primarii*, and H. H. Linderman and John Saybold, *secundi*.

West Susquehanna Classis.

Rev. Christian Wisner, of Upper Sandusky, Ohio, has accepted a call from the New Philadelphia charge. His present post-office address is New Philadelphia, Tuscarawas county, Ohio.

Church Extension in Sparsely-settled Districts.

Sparingly-settled districts must not be neglected, though the city receive the first attention. The country furnishes many instances of stalwart men and a majority of ministers.

Sunday Schools</i

Youth's Department.

LITTLE THINGS.

We call him strong who stands unmoved,
Calm as some tempest-beaten rock—
When some great trouble hurls its shock;
We say of him, his strength is proved:

But when the spent storm folds its wings,
How bears he then life's little things?

About his brow we twine our wreath
Who seeks the battle's thickest smoke,
Braves flashing gun and sabre-stroke,
And scoffs at danger, laughs at death;

We praise him till the whole land rings:
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,

When brought before the King of kings,
Were he but great in little things.

We closely guard our castle gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;

Yet some small door wide open swings
At the sly touch of little things.

I can forgive—'tis worth my while—
The treacherous blow, the cruel thrust;
Can bless my foe as Christian must,
While patience smiles her royal smile;

Yet quick resentment fiercely slings
Its shots of ire at little things.

And I can tread beneath my feet
The hills of passion's heaving sea,
When wind-tossed waves roll stormily;
Yet scarce resist the siren sweet

That at my heart's door softly sings,
"Forget, forget life's little things."

But what is life? Drops make the sea;
And petty care and small events,
Small causes and small consequents,
Make up the sum for you and me;

Then, oh, for strength to meet the stings
That arm the points of little things!

GILDEROY'S STORY.

I may as well tell the boys now, that my mother was a widow, and a woman of great firmness and decision of character, and of deep piety. When she said anything she meant it, and yet she was just as gentle and tender as a lamb. One time in the Fall of the year, when I was about fifteen years old, I was out in the yard trying to move a heavy stick of timber. I asked my brother, then twelve years of age, to assist, but he stood stock still and laughed at me, while I almost strained my eye-balls out of my head. At last I lost my temper, grew hot, got mad, and picked up a switch and gave brother a whipping. That was one thing mother did not allow—she did not permit one child to whip another on her place. When she heard the row, she came out of the house and gave brother a good thrashing, and made him help me put the timber in place, and then said to me:

"Now, my son, I am going to whip you for whipping your brother."

I had not had a whipping for a long time, and had begun to feel like a man. In fact, I waited on the girls now and then, and some white, downy-looking stuff had begun to grow upon my lip and chin, and I felt large over the prospect of a beard at no distant day. I had no idea of taking a whipping—none in the world. I had violated one of my mother's rules, but the provocation had been a great one to a boy. True, if I had gone five steps to the door and told mother, she would have adjusted matters and made brother do what I wanted him to do. Instead of this, I had assumed authority, had taken the law into my own hands, and had done what I knew my mother did not allow.

I said, "Mother, you shan't whip me."

"But I will do it, my son," she replied, and started toward me with a purpose in her eye. I got out of her way, and, bad boy that I was, I turned my back upon home and mother, and went off about four miles and hired myself to a clever, thrifty, well-to-do farmer for five dollars per month. I told him what had occurred, and how I had been outraged at home, and that, too, by my mother. He told me that I had done wrong, and that I ought to go back home, and he proposed to go with me and intercede for me. I had too much of my mother in me to yield just then. I went to work, but was not happy. I lost my appetite and could not sleep. I grew worse and worse, but hoped all the time that mother would send for me and apologize, and take me

back "soot-free," but I heard nothing from her. I began to feel that I needed mother and home, more than mother and home needed me—a lesson most boys do not learn until it is too late. At the end of the week, or Saturday morning, I told my employer I wanted to go home. He approved my purpose, and kindly offered to go with me, but I preferred to go alone. He paid me for my week's work, but I hated the money. It felt like lead in my pocket, and grew heavier and heavier as I got nearer home, till finally I pulled it out and threw it as far as I could send it into the woods. I didn't go home in a hurry. It was four miles, and I was four hours on the way—and mortal hours they were. I hesitated, and turned back, and resolved, and re-resolved. The better thing in me said,

"Go home, and yield to your mother, and obey her;" but some other thing said, "I'd die first." Those who had never been in the shoes of the "prodigal son" do not know what an effort home cost the poor boy, nor how long he was making it. When I felt that I could go no further, I would kneel down and pray. That always helped me. I felt firmer afterward. The last hundred yards before I got home seemed to be a mile long. If it had been night and no lights burning, so mother could not see me, how glad I would have been; but there it was, a beautiful, sun-bright day in the calm, cool November. Oh, how black the bright light makes the guilty heart look! The last hour before day is said to be the darkest hour. When I got near enough to hear, mother was singing—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Ah! that song! What mingled feelings it stirred in my heart, and how appropriate it was. Hope and shame had a struggle, but, thank God, hope prevailed just as I reached the kitchen-door, where mother was setting the table for dinner.

"Good morning, my son," she said, just as pleasantly as I had ever heard her speak in all my life. "Come in," she continued; "have a seat," setting a chair for me. "I hope you are well, my son!" That word "son," how it hurt me. I was not worthy of it.

"Very well, I thank you—I did not venture to say "mother." "Are all well?"

"Well, I thank you, my son," and she went on chatting away just as pleasantly as if I had been a neighbor called in. I wanted to tell her my sin and shame; but did not know where or how to commence. Dinner was soon ready, and mother asked me to dine with her, with all the politeness and deference due a visitor.

When seated at the table, mother said:

"Will you please say grace for us?" That was awful. The words choked me, though I had been accustomed to asking a blessing for a year or two. I could not eat; I was too full already. Mother hoped I was well. I told her I was.

When dinner was over, I said:

"Mother, what work do you want me to do?"

"None at all, my son; I do not expect visitors to work for me," she answered.

"But, mother, I have come home, and I want to go to work and quit this foolishness," I said.

She replied firmly:

"Well, my son, to be candid with you, if you will now take a whipping, you can stay; but if not, you can have your clothes and leave."

I jumped up and pulled off my coat and vest, and sat down with my face toward the back of the chair, and my back towards mother, and said:

"Well, mother, I will take the whipping and stay at home with you. So get your switch and give it to me."

Just then mother burst into tears, caught me in her arms, and said:

"That will do, my son. Let us pray."

She led. O, that prayer, that prayer! It lingers yet like the refrain of some old song, grand with the melody of heaven. I then had a home

and a mother, and was just about as happy as boys ever get to be in this life. Now, boys, I am ashamed of my sin to this day; but I am so proud of my mother that I thought I would tell you this story.—Nashville Advocate.

A PRINCELY BOY.

In the palace of a small German capital a German duchess, distinguished for her good sense and kindness of heart, was celebrating her birthday.

The court congratulations were over, and the lady had retired from the scene of festivity to the seclusion of her private room. Presently she heard light footsteps coming up the stairs.

"Ah!" she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads ten or twelve years of age came in, one named Albert, the other Ernest. They affectionately greeted the duchess, who gave each of them the customary present of ten louis d'or (about forty-eight dollars), and related to them the following suggestive anecdote:

"There once lived an emperor in Rome who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people, and when, one evening at supper, he remembered that he had not done an act of kindness to any one during the day, he exclaimed, with regret and sorrow, 'My friends, I have lost a day.' My children, take this emperor for your model, and live in a princely way, like him."

The boys went down the stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with trouble.

"Ah, my good young gentlemen," said she, "bestow a trifle on an aged creature. My cottage is going to be sold for a debt, and I shall not have anywhere to lay my head. My goat, the only means of support I have, has been seized; pity an old woman, and be charitable."

Ernest assured her that he had no change, and so passed on. But Albert hesitated. He thought a moment of her pitiable situation, was touched by her pleading looks, and tears came to his eyes. The story of the Roman Emperor came into his mind. He took from his purse the whole of the ten louis d'or and gave them to the woman. Turning away with a heart light and satisfied, he left the old woman weeping for joy.

The boy was Prince Albert of England, justly called "Albert the Good," and afterwards the husband of Queen Victoria.

SHE HATH DONE WHAT SHE COULD.

"She hath done what she could," said the Saviour of one whose devotion to Him led her to the tomb of her crucified Lord, to watch for His resurrection. Young Christian, can that be said of you? "She hath done what she could!" Oh! how full of encouragement is the simple story of Mary's love, to the humble disciple of the Saviour.

There lived in a poor hut a girl of sixteen. The only means of instruction ever enjoyed by her did not last for more than six months; but her mind was awakened by an ardent desire for knowledge. After she had learned by heart the few books within her reach

she took the Bible, and though she had seldom heard the Gospel preached, yet the Spirit of God inspired her with wonder as she read the story of a Saviour's love. Her wonder was changed to fear; she was humbled; she sought pardon; and with a sense of forgiveness came the inquiry, what she, a poor, ignorant child, could do for her Saviour? She thought of her brothers; she read to them over and over again the lessons she had learned from the Bible. She had heard of the Sunday school, and with a determination to establish one among the few neighbors in her vicinity, she persuaded her father to lend his kitchen for a school-room. When the Sunday came, twenty poor, ignorant children filled her room. Soon her school increased; old men and middle-aged came, and the youthful teacher was

happy; yet with a trembling heart she persevered.

Years passed; and in place of scores, hundreds gathered in that school each returning Sunday, and it is now in the midst of a flourishing village. A neat church stands by the side of the old kitchen, and the songs of Zion echo from its walls; and the voice of the Gospel minister is heard from its pulpit each Lord's Day. That teacher sleeps! She has gone to receive the blessed commendation—"She hath done what she could."

Yes, she has ceased from her labors; but mark the sequel. A brother, who listened to the first lessons of holiness that trembled on her lips, is preparing for the Christian ministry; others are devoted, useful Christians; and one of the scholars is already on missionary ground. Verily "she hath done what she could."

To every young Christian we would say, "Go thou and do likewise." Look around you. Are your brothers and sisters better for your example? Seek them out; bring them to Christ. Thus you may bear fruit to the glory of God; and of you, too, it may be said, "She hath done what she could."

IS IT YOU?

There is a child, a boy or girl—

I'm sorry it is true—

Who doesn't mind when spoken to:

Is it you? It can't be you!

I know a child, a boy or girl—

I'm loth to say I do—

Who struck a little playmate child:

I hope that wasn't you!

I know a child, a boy or girl—

I hope that such are few—

Who told a lie; yes, told a lie!

I cannot be 'twas you!

There is a boy, I know a boy—

I cannot love him though—

Who robes the little birdie's nest:

That bad boy can't be you!

A girl there is, a girl I know—

And I could love her, too,

But that she is so proud and vain:

That surely isn't you!

—Early Days.

BILL, THE BANKER.

The annals of the poor are short and simple. They record, however, heroic deeds. One of these records tells how a poor navvy became a hero by forgetting self, even when death was clutching him.

Years ago, when England was digging canals, the laborer who delved therein was called a navvy. The name, an abridgement of navigator, connected in the public mind the digger with works for internal navigation. In course of time it came to designate a laborer on railroads and other public works.

The navvy was called "Bill, the banker," because his usual post was at the top of a forming embankment, among the tip carts.

He was a "top-man" over a shaft of a tunnel which was being cut on a railway. The shaft was 200 feet deep, and ran down through solid rock.

Bill's duty was to watch the large iron bucket filled with rocks, as it was hoisted from the bottom, run it to the tip-cart, and return it empty to the navvys below.

If a rock fell off the bucket, Bill shouted—

"Waur out below!" and the men ran farther into the dive.

One day, as Bill was leaning over the shaft, swinging in a loaded bucket, his foot slipped, and he fell into the shaft. He knew he would be dashed to a jelly; but he thought of his mates below.

If he screamed they would rush out to learn the cause of the unusual noise, and some of them would be smashed by his heavy body.

If any of them were at the bottom, and he did not give the usual warning, they would be killed.

His mates heard one moment his clear voice, "Waur out below!" the next, the thud of his smashed body. They were saved.

"Bill, the banker," was more than a poor uneducated navvy; he was a hero. For the essence of heroism was indicated by the sneering Jews when they said of the crucified One, "He saved others; himself he cannot save."

"HE CARETH FOR YOU."

Two boys were fencing—that is, pretending to fight with swords as though they were soldiers. They had real swords, with a button at the point of each to prevent the boys hurting one another. One of the buttons broke, and the sharp sword ran through the side of one of the boys and nearly killed him. But it just missed the most dangerous place, and the wounded lad lay and got better. Another time, when he had grown to be a young man, he was swimming in the river Rhine, which is a very broad and rapid stream. He did not notice where he was going, and soon got into the very midst of its strong current. He said, "The water there was exceedingly rough, and poured along like a galloping horse." It carried him on till he struck against the strong timbers upon which a mill was built. The stream forced him right under the mill, and he became quite insensible. When he regained his consciousness he found himself in a piece of smooth water the other side of the mill. Some men helped him on shore. He had been carried five miles from the place where he plunged into the water. Yet he was not hurt in the least.

The person I have just told you about was John Fletcher, afterward one of the holiest men that ever lived. He became a great friend of John Wesley, did much good as a minister of the gospel, and wrote some very useful books. God had work for John Fletcher to do, so He would not let him die. He has work for everybody to do; and if we are given to Him, He will take care of us till it is done.

Pleasantries.

Darwin must be right. Half the people of the present are tale-bearers.

They were twins. The parents christened one Kate and the other Duplina.

"Lemmy, you're a pig," said a father to his son, who was five years old. "Now do you know what a pig is, Lemmy?" "Yes, sir: a pig is a hog's little boy."

The leisurely unconcern with which womankind advances from the sidewalk to a waiting street-car is among the minor exasperations of busy men who are in a hurry.

This is what the Philadelphia *Sunday Dispatch* calls political economy for young ladies: "Buying a half-dollar straw hat, then putting eleven and a half dollars' worth of trimming on it."

A Toronto alderman, of the typical ample dimensions, wandered around for a while on the 1st day of April, with a placard across his back inscribed:—"Widened at the expense of the corporation."

Mark Twain, speaking of a new mosquito netting, writes: "The day is coming when we shall sit under our nets in church and slumber peacefully, while the discomfited flies club together and take it out of the minister."

A circus manager wanted a new name for his show, and a sophomore collegian suggested "monohippic aggregation," as good, and the circus man had got three towns billed before he was informed that "monohippic" meant "one horse."

A darkey who was stooping to wash his hands in a creek, didn't notice the peculiar actions of a goat just behind him; so, when he scrambled out of the water, and was asked how it happened, he answered: "I dunno 'zactly; but, 'peared as if de shore kinder h'isted and frowned me."

Religious Intelligence.

Home.

Sixty Congregational churches have been organized in Vermont since 1818. Of the 298 Congregational churches in Connecticut 132 are in debt, and the debts vary from \$100 to \$25,000 each.

The Presbytery of New York includes 730 Sunday-school teachers, and 7,749 scholars in Presbyterian Church schools, while their several chapel and mission enterprises give a total of 449 teachers and 6,589 scholars.

The colored Baptists of the United States will meet in convention in Montgomery, Ala., November 24, to consider the best means of bringing the Gospel to the heathen in Africa. The Virginia colored people are the leaders in this movement.

New Haven has fourteen Congregational churches, four of which are without pastors. The aggregate value of the Church edifices is \$857,000. The aggregate of additions is less than the removals from the churches; the Davenport Church alone having increased its membership above the removal.

There are now in the navy twenty-four chaplains upon the active list by the register, but one of them has recently died, the Rev. E. W. Hager, D. D. Of the twenty-three remaining, eight belong to the Episcopal Church, seven are Methodists, five Baptists, two Presbyterians, and one Congregationalist.

Twenty-two Presbyterian ministers have died since May last. Their ages ran from forty-seven, the youngest, Rev. W. H. Dean, of Tucson, A. T., who died in July, to ninety-three, the oldest, Rev. D. M. Smith, of Princeton, N. J., who died also in July. The aggregate age of eighteen of them given is 1,238, and the average nearly sixty-nine each.

The Presbyterian Church at Derry, Pa., has a communion service made of pewter and silver, over 600 years old. It is still used on sacramental occasions. Many persons would like to buy it, but it is not for sale. Near the church building stands an oak tree to which tradition says William Penn hitched his horse while listening to a sermon in the church.

One hundred and thirty-two of the 298 Congregational churches in Connecticut report a debt varying in amount from \$100 to \$25,000. The "Religious Herald" thinks a debt is usually a positive burden to the Church, and hinders its work, but adds: "A Church with a debt of \$18,000, a fund of \$20,000, a parsonage worth \$15,000, and a Grand List of twenty millions, is not to be commiserated very deeply on account of its debt; especially if it pays its minister \$6,000 salary, and sends to others some \$17,000 in benevolent gifts." Why should such a church permit its debt to exist?

Abroad.

The Crees, of Hudson Bay, have given up heathenism and become nominal Christians.

At St. Mary's Church, Chelmsford, England, on a recent Sunday, a roll of notes of the value of \$2,500 was dropped into the offertory bag, for the benefit of the Chelmsford Infirmary.

The estimated cost of Truro Cathedral—the first, by the way, erected in England since the Reformation—is \$500,000; \$200,000 have already been subscribed, out of which \$50,000 were, however, expended in clearing the site, leaving \$350,000 yet required.

The Rev. Dr. Fisch, of Paris, says that 4,000,000 copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that Gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war have returned to France, each with a New Testament and various other religious tracts.

Protestantism is making good progress in Spain. There are six congregations and missions in Madrid; three in Barcelona; one in Granada, Cordova, Huelva, Jerez, San Fernando, Uterca, Puerto de Santa Maria Algeciras, La Linea, Malaga, Camunas, Zaragoza, Valladolid, Salamanca, Bilbao, and in over twenty cities besides. It is estimated that there are at least 10,000 attendants on Protestant worship, and over 5,000 children in the schools.

The foreign missions of the Irish Presbyterian Church report an income of \$46,000, and six European missionaries, ten evangelists and twenty-five teachers in India. The Jewish mission does not prosper. The expense exceed the income, and the missionaries are too ready to come back. The assembly had the question of instrumental music before it as usual, and after talking about it, left it over as it is for another year.

Some of the Ritualists are quite inclined to go with the Dissenters in removing the Bishops from the House of Lords. The *Church Review* declares that "the sooner the Bishops are out of the House of Lords the better for the rights and property of the clergy and laity of the Church of England. The longer they are there the more mischief will they do." A committee of Extreme High Churchmen has also been formed to take action for the removal of the Bishops from the House of Lords.

A point worth noticing in connection with the recent proceedings of the Free Church of Scotland Commission in the case of Professor Robertson Smith is the

wide divergence between the collective views of the clerical and lay members of that assembly. The ministers by a large majority—nearly two to one—determined to resume the prosecution of the heretical professor; while the elders, although giving a majority to the motion, were almost evenly divided. The same difference of view was manifest in the debate, as the elders for the most part spoke against the motion, and in fact seem to have led the opposition to it. One of them made the significant remark "that, if the Free Church went on as she was doing, she would find herself in the same position as the Establishment. The ministers of the Church would be on one side and the laymen on the other."

Timely Advice
on Fall Clothes.

You are thinking of your clothing for fall: what it shall be; how and where you shall get it.

COME AND SEE US.

Come and see us, or drop us a line, saying what you want, as near as you can. If you are here, you can see for yourself a great variety of things, try on what you like, and go home with the old clothes in a bundle. That is very easy; and nothing can be more satisfactory.

NOT A STRANGE PLACE.

It isn't as if you were going to a strange place. The chances are you've been here before, and know something of our ways. Perhaps your neighbor has been here; and has told you it was a good place to go to. Perhaps you've only read that we sell a good many clothes, and say to people who buy them: Bring them back if you don't find them every-way to your liking.

Now this is really why we are not strangers to anybody: because we deal with everybody as with a neighbor; and expect him to come right back if he has cause of complaint.

IF YOU DON'T COME.

But, suppose you don't come. How are we going to sell you just what you want to buy, without your seeing things beforehand? Try; write; say about how much you want to pay for a business suit, dress suit, overcoat, or whatever you want; say what your occupation is; say anything that has any bearing on what we ought to send you. It will not take us two minutes to guess what you want; if we don't guess right, that's our loss, not yours.

HAVE YOUR OWN WAY!

Perhaps you want your clothing made to your measure. Did you suspect that we make to measure a half-million dollars' worth of clothing every year for people we never saw and never expect to see? You may be very certain that we have a way of doing such work without much risk of a misfit; for a misfit, you know, comes right back to us. We are pretty careful about making blunders when we've got them all to make good.

OUR WAY:

Our way of doing business is to make the buyer welcome, at the outset, to all the advantage and all the guarantee he can ask for.

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FROM ALL FRUITS AND BERRIES.
EVERY FAMILY NEEDS ONE.
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Stove-Pipe Shelf.—THE MOST
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BANNERS OF SILK AND GOLD FOR SUN-

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Manufacture a superior quality of BELLS.

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Church, School, Fire-Schools, and Kindergartens. Over

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In their best and purest form, contain every ingredient that is needful for the sustenance and growth of the human system, being composed, as determined by chemical analysis, of starch, gum, gluten, oil, and a white crystallized substance called theobromine, similar to theine in tea, but containing more nitrogen, and being an important adjunct to nutrition.

SOLD BY LEADING GROCERS EVERYWHERE.

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LA BELLE CHOCOLATIÈRE.

Fringes

20b to \$25.00 per yd.

Gimp

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10c, to \$10.00 per yd.

Upholstery

Goods

Fringes for Lamble-

quins, Mantles, Ta-

bles, Gimpes,

Braids, &c.

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Double Store,

TWICE

Its Former Size.

THE MAMMOTH TRIMMING HOUSE.

THE LARGEST AND CHEAPEST STOCK OF DRESS TRIMMINGS IN PHILADELPHIA.

BEE-HIVE, PARTRIDGE & RICHARDSON, 17 & 19 NORTH EIGHTH STREET.

FALL OF 1880.

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AXMINSTER, MOQUETTE, WILTON,

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Also an Attractive Line of

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LUXURY FOR 65 CENTS.

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Will mix if you wish it. Postage stamps received.

JOHN W. STEEN,

1209 Market St., Philadelphia.

MRS. POTTS' COLD HANDLE SAD IRON

ADVANTAGES.

COLD DETACHABLE WALNUT HANDLE,

WIRED WITH NON-CONDUCTING CEMENT,

HEAT QUICKER THAN OTHER IRONS,

RETAIN HEAT LONGER, REQUIRE NO COALS,

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We acknowledge with gratitude the following contributions for the rebuilding of the Reformed Church at Milton, Pa.:—Zion's Ref Miss Society, Zionsville, Lehigh Co., Pa.; Rev Eli Koller, pastor, \$25; Trinity Ref Ch York, Pa., Rev J O Miller, D D., pastor, additional, \$5; S S Louisville Stark Co., Ohio, Rev J J Lehman, pastor, \$4.50; A friend in Phila., \$5; Ref Ch Middletown, Md., Rev T F Hoffmeyer, pastor, \$90; Ref Ch Frederick City, Md., Rev E R Eschbach, D D., additional, \$10; St Thomas charge, Franklin Co., Pa., Rev W I Stewart, pastor, \$13.17; Bloomsburg charge, Columbia Co., Pa., Rev Strunk, pastor, \$24.50; Mechanicsburg charge, Cumberland Co., Pa., Rev W R H Destriek, pastor, \$14; Hamburg charge, Berks Co., Pa., Rev M Peters, pastor, \$19.65; Berlin charge, Somerset Co., Pa., Rev S R Brindenbaugh, pastor, \$20; St Paul's Ref Ch Lancaster city, Rev J H Shoemaker, D D., pastor, additional, \$83.63; Codorus charge, York, Pa., Rev S F Laury, pastor, \$35; Ref Ch Frederick City, Md., Rev E R Eschbach, D D., one hundred hymn books; Ref Ch Martinsburg, W Va., Rev A J Hoffmann, three dozen hymn books; Ref Ch Pub Board, one dozen hymn books; St Paul's Ref Ch Waynesboro, Pa., Rev F F Bahner, one hundred hymn books; S C Schaefer, Pastor.

Received from Mr Chas Sante, \$50 to pay for the plastering of the Reformed church at Emporia, Kas. Will not some of our good people East furnish us with means to provide seats? Up to this time, we have been unable to see our way to secure seats for our church, \$200 will furnish us with seats with which we can get along comfortably. Come, brethren, help us plant the Reformed church in this fast-growing State.

J. G. Shoemaker.
Emporia, Kas., Sep. 24 h, 1880.

LETTER LIST.

Ackey, J.
Butz, J H, Brown, Rev G J, Brehm, S H, Bucher, Rev Dr J C (2), Bachet, H A, Badger, J, Binkley, H K, (5), Brindie, D & M, Bouton, J W, Cost, C S, Conrad, Mrs M, Campbell, H C V, Crist, Rev J J.
Defenderer, E & S, Diehl, O D, Dutwiler, J, Derr, Rev T
Ebbert, Rev D W, (2).
Freeman, Rev J E, Fritz, E.
Grant, Rev J, Gurley, Rev G D.
Hulvey, G H, Hartzell, Rev G P, (2), Hoffman, J, Huber, Rev A, Hauck, E, Herbst, C H, Heilman, Rev C U, Hoffmeyer, Rev T F.
Irvin, L W.
Koontz, J, Kramm, E B.
Leinbach, Rev J C, Lambert, J D, Leinbach, Rev T C.
McKinney, J, McCordell, W H, Meyers, C F Moy-
er, S McClure, J, Miller, J W.
Peters, E D.
Ruch, R H, Reiter, Rev C H, Riegert, L J, Reiter & Shearer, Riegert, R.
Schmidt, Rev R R, Stauffer, Rev T F, (2), Steckel, Rev L D, Schwenk, G W, Sechler, Rev J H, Schultz, Rev J A.
Thomas, C A, Thompson, Rev J B.
Weaver, W, Weaver, Rev R C, Westhaeffer, J A, Wiant, Rev J F, Wingroth, E D, Whitmore, Rev D M.
Yonson, J H.
Zahnher, Rev J G, Ziskhan, Rev L F.

THE MARKETS.

Philadelphia, Oct. 2, 1880.

[The prices here given are wholesale.]
Flour.—Transactions comprised 425 barrels good and choice Pennsylvania family at \$5@25; 230 barrels Indians good do, at \$5.50; 125 barrels do, choice do, at \$5.60; 100 barrels good Ohio do, at \$5.50; 200 barrels fancy do, at \$5.85; 240 barrels choice clear Minnesota do, at \$5.85, and 500 barrels now do, do, to arrive, at \$5.60. We quote the who's range of prices as follows: Supers, \$2.75@3.25; winter extras, \$3.50@4; Pennsylvania family, \$5@25 for good to choice, with favorite brands held higher; Ohio and Indiana do, \$5@2.75; fancy do, \$5.80@5.85; St. Louis and Illinois do, \$5.50@2.25; winter patent, \$6.75@7.50; Minnesota bakers extras, \$5@6, chiefly \$5.50@5.75; straight, \$6@6.50; do, pat ents, \$7@8.25. Rye Flour continued well sold up at \$5 for good Pennsylvania.

Wheat.—Sales reported comprised 800 bushels fall Delaware red, on dock and in cars, at \$1.05; 400 bushels prime do, do, on track, at \$1.08; ear lots No. 2 red, spot, in elevator, at \$1.08@1.08; 15,000 bushels No. 2 red, October, at \$1.08@1.08; 25,000 bushel do, November, at \$1.09; 5,000 bushels do, at \$1.09; the closing rate, and 40,000 bushels do, December, at \$1.10, closing at that bid, with \$1.10 asked. Shipments, 34,753 bushels. Stock in elevators, 625-576 bushels.

Corn.—The local market was dull and easier on freer offerings, with sales of 400 bushels low mixed, in grain depot, at 52@c, 1,200 bushels sail mixed, in grain depot, at 53@c, and 1,300 bushels do, do, in local elevator, at 53@c, with yellow quoted nominally at 54c. Export orders here at 52@c f. o. b., with 52@c, f. o. b. reported likely to be paid, but sellers generally @4@5. Higher in their views for cargoes for prompt loading. Shipments, none; stock in elevators, 308,224 bushels.

Oats—Sales comprised a few ears on the spot on a basis of 39@40c, as to quality, but chiefly 39@40c for good No. 3 white; 40@41c for No. 2 white; exceptional choice lots, 41c, and No. 1 do, at 41@42c, 20,000 bushels No. 2 white, October, at 40c, and 20,000 bushels do, November, at 40@41c, with 41c, bid and 41@42c asked for December.

Rye was steady and in fair demand, with sales of 800 bushels prime Pennsylvania at 95c.

ROYAL



BAKING POWDER

'Absolutely Pure.'

Made from Grape Cream Tartar.—No other preparation makes such light, flaky hot breads, or luxurious pastry. Can be eaten by dyspeptics without fear of the ill results from heavy indigestible foods. Sold only in cans, by all Grocers.

ROYAL BAKING POWDER CO., NEW YORK.

By the author of JANET'S LOVE AND SERVICE.

THE SISTERS OF GLENCOE.

A Temperance Story, By EVA WYNN.

THE CHILDREN'S ISLE.

BY ELIZA METEYARD.

EPHRAIM AND HELAH.

BY EDWIN HODDER.

Large, Elegant 12mo Volumes \$1.50 each.

Boston: D. LOTHROP & CO.

THE MESSENGER.

YOUTHS', BOYS' AND CHILDREN'S CLOTHING.

COMPARING OUR GOODS WITH OTHER MAKES WILL CONVINCE YOU THAT
WE ARE THE LEADERS

BOTH AS TO LOW PRICES AND EXCELLENCE OF WORKMANSHIP.

A. C. YATES & CO.

LARGEST BOYS' CLOTHING HOUSE

626 CHESTNUT ST. PHILA.

TO THE LADIES.—Ladies when buying Trimmings should go to the Largest Dress Trimming House in the Country, as they will have an immense assortment from which to select, and will save from Ten to Fifteen per cent, in their purchases. In addition to the regular extensive stock there are numerous Novelties selected by Mr. Richardson while abroad. Fringes, Beaded and Plain, 20c, to \$20 per yard. Buttons of every description, 5c, to \$2 per dozen. Gimpes, both Beaded and Plain, 10c, to \$10 per yard. Ornaments and Loops, large and small, Laces in French, Guipure, Languedoc etc. Zephyrs and Zephyr Goods in great variety, &c. &c. Prtridge & Richardson, Bee-Hive Store, Nos. 17 & 19 North Eighth Street, Phila.

Received from Mr Chas Sante, \$50 to pay for the plastering of the Reformed church at Emporia, Kas.

Will not some of our good people East furnish us with means to provide seats? Up to this time, we have been unable to see our way to secure seats for our church, \$200 will furnish us with seats with which we can get along comfortably. Come, brethren, help us plant the Reformed church in this fast-growing State.

J. G. Shoemaker.

Emporia, Kas., Sep. 24 h, 1880.

TEA AND COFFEE.—Among our "Home Comforts," and "Household Necessities," the tea and coffee we drink occupy a most prominent place, and the proper selection and purchase of these articles is a matter of prime importance to us. Owing to the popular ignorance of the "tricks" in this branch of trade, adulteration is largely practiced, and many inferior articles sold, by unprincipled dealers, at prices which should procure the very best. Much, therefore, depends on the character of the house where purchases are made. In this connection, we refer with pleasure to the old established house of Mr. John W. Steen, No. 1209 Market Street, wholesale and retail dealer in tea and coffee. This house was founded fifteen years ago by Messrs. Boyd & Co. Mr. Steen who was with the house from the beginning, and who, some years ago, became successor to this firm, continues to conduct the business on the same sound and honorable principles which have always characterized this house. Mr. Steen has facilities for purchasing his goods which enable him to compete favorably with the trade, in quality and price. His teas embrace all the desirable varieties and flavors. His coffees are roasted daily, by steam, on his premises, under his own supervision. By a patent process, he glazes the coffee while hot; this without perceptibly affecting the weight or in the least injuring the flavor, prevents it from absorbing moisture and becoming tough and stale, and keeps it fresh and crisp, with no loss of aroma—a fact worthy of the notice of all who grind their coffee at home, especially of residents at the sea-side. Orders by mail for large or small quantities receive as prompt and faithful attention by Mr. Steen, as when made in person.

Irvin, L W.

Koontz, J, Kramm, E B.

Leinbach, Rev J C, Lambert, J D, Leinbach, Rev T C.

McKinney, J, McCordell, W H, Meyers, C F Moy-

er, S McClure, J, Miller, J W.

Peters, E D.

Ruch, R H, Reiter, Rev C H, Riegert, L J, Reiter & Shearer, Riegert, R.

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Thomas, C A, Thompson, Rev J B.

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WORTH REMEMBERING.

That Tarrant's Seltzer Aperient represents in each bottle thirty to forty glasses of Sparkling Seltzer Water, containing all the virtues of the celebrated German Spring. It is always fresh and always ready, and thus commend itself to all for its efficacy, portability and cheapness.

ALL DRUGGISTS HAVE IT.

JAMES PYLE'S



PEARLINE

THE GREAT INVENTION

FOR WASHING AND CLEANSING

Is hard or soft water, WITHOUT SOAP, and without danger to the finest fabric.

SAVES TIME AND LABOR AMAZINGLY, and is rapidly coming into general use. Sold by all Grocers; but beware of vile counterfeits. Its great success brings out dangerous imitations, but PEARLINE is the only safe article.

Always bears the name of James Pyle, New York.

AMOS HILBORN & CO.,

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Mattress, Feather, and Bedding

WARE-ROOMS:

17, 19, 21, and 23 North Tenth St.,

PHILADELPHIA.

VERY

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BEAUTIFUL

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SUITS,

Feathers,

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Bolsters,

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Counterpanes,

Comfortables,

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Unparalleled facilities for acquiring thorough training in mercantile affairs and correct business customs. Unexcelled in all departments. Students can enter at any time. Illustrated circulars free.

W. H. HARRISON & BRO.,

Manufacturers,

PLAIN AND ARTISTIC

GRATES

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A SPECIALTY

KEystone State and Soapstone Works.

Established 1853.

INSTANTANEOUS CHOCOLATE!

The Greatest Invention of the Age.

Every Family Should Have It.

No Trouble. No Boiling.

STEPHEN F. WHITMAN & SON,